

普覺awaken

慈悲COMPASSION | 智慧WISDOM | 生活LIFE

A Place of Memory and Devotion

A walk through
90 Years of Pu An and
Pu Tong Columbaria.

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How cultivating compassion can be the key to graceful ageing.

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FREE

屹立百年的秘密

或许这百年寺院的秘密，不藏于殿宇的宏伟，而在于千万双手点燃的信仰与发愿。

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扫心地

除去外面的尘垢之外，还要除去心中的尘垢，心中的尘垢除尽，智慧也就开了。

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何谓完美的日子

完美的日子必定有些许瑕疵，才能映衬出生活的可贵与美好。

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phor kark see monastery



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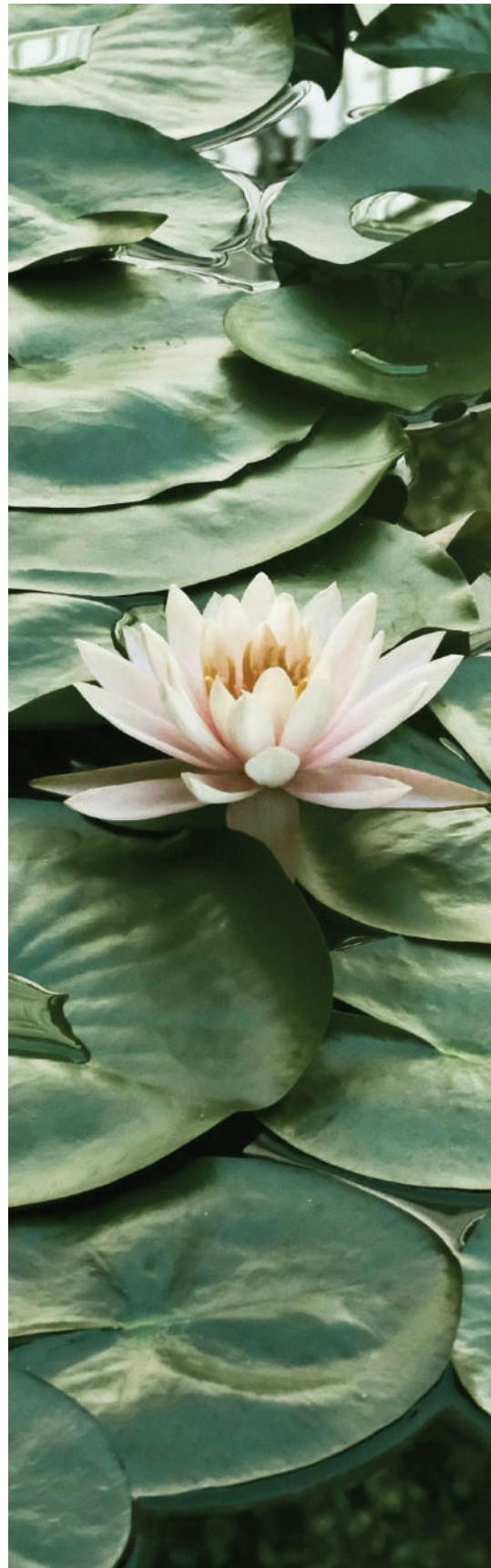
新年不仅是岁月的更迭，
更是唤醒我们涤旧更新、
从心开始的契机。

若能以正念与慈悲观照每一天，
即便是逆境挑战，亦能转化
为增进和谐的助缘。

心若安然，行必慈善，祥和之气
自会流露。

愿我们怀抱感恩与至诚迈入
新岁，祈愿一切众生身心安隐，
得大自在，法喜充满。

释广声





A new year is not only a change of time, but a reminder of our capacity to begin anew.

When we meet each day with mindfulness and compassion, even challenges become opportunities to strengthen harmony.

As calm hearts give rise to kind actions, peace naturally unfolds.

May we step into the year with gratitude, sincerity and the wish that all beings remain safe, find ease and abide in joy.

Sik Kwang Sheng (Ven.)



On 13th September, 2025, over 300 devotees came together at Kong Meng San Phor Kark See Monastery for a one-day Eight Precepts Retreat. Rooted in the Upasaka Precepts Sutra, the retreat offered participants the chance to step away from daily routines and experience a day of simplicity and mindful cultivation.

The day began at 9am with the Eight Precepts acceptance ceremony, when participants formally received the precepts. Throughout the retreat, they observed guidelines such as refraining from killing, stealing, false speech, adornments and entertainment, as well as

eating at inappropriate times. These practices served as reminders to live with restraint, clarity and compassion.

Following the ceremony, devotees recited the Eighty-eight Buddhas Great Repentance Text, a practice dedicated to clearing past negativities and nurturing inner wisdom. Then, Venerable Kwang Sheng reminded everyone that while not all can enter full monastic life, the Eight Precepts allow lay practitioners to taste the spirit of renunciation and cultivate purity, even amidst worldly responsibilities. He also emphasised the importance of dedicating merits sincerely, sharing that such dedication can

bring relief and ease in life's challenges.

The remainder of the retreat was spent in sutra recitations, including the Medicine Buddha Sutra and the Amitabha Sutra. Finally, the retreat concluded with a puja, where merits were dedicated to participants' families and to all sentient beings.

For many, the retreat was more than a day of practice; it was an opportunity to step back from distractions, a reminder of the peace that comes from restraint, and an opportunity to walk, even briefly, in the footsteps of the Buddha.



社会和谐·国家团结

2025年10月11日第二届新加坡佛教论坛圆满落幕。

为庆祝新加坡建国六十周年，新加坡佛教总会于10月11日于光明山普觉禅寺举办第二届新加坡佛教论坛，主题为“社会和谐·国家团结”。论坛以佛法价值为核心，旨在培育更具慈悲、团结与韧性的社会，吸引来自佛教界、学术界及社会各领域的嘉宾与大众参与。

论坛由佛教总会会长广品法师的主题演讲揭开序幕，阐述佛法如何引导人们以慈悲与智慧共建和谐社会。文化、社区及青年部代部长兼教育

部高级政务部长梁振伟随后致开幕词。他指出，社会和谐建立于互信与理解的基础上，一个团结的国家须以互助与尊重为本。他也呼应广品法师的开示，强调佛教所倡导的“缘起互依”精神，正是社会共荣的关键。广品法师亦表示：“我们与家庭、社会、国家息息相关，唯有彼此成就，方能共进。”

论坛内容丰富，主题涵盖法律伦理、教育转化、社会关怀与永续发展等议题。多位讲者分享如何以佛法智慧回应当代挑战，从心灵疗愈到社区建设，展现佛教在现代社会中的积极力量。论坛亦设有问答环节，让与会者与讲师交流思想，激发深层反思。

下午的座谈聚焦于“慈悲与大爱照亮狮城”及“从失去到重生：发现内在的平静与力量”等主题，现场气氛温暖而深思。压轴的炉边谈话以“安家齐家，平天下”为题，探讨家庭和谐与社会安定的连结，圆满呼应论坛主旨。

在一整天的交流与启发中，佛教界领袖与社会人士凝聚共识，深切体认佛法在促进社会和谐中的积极作用。论坛虽已圆满落幕，但慈悲与智慧的种子已然播下。愿此善缘化作和合共生的力量，续为国家与众生带来清净与安宁。

觉知当下·幸福人生

五日正念修习课——以正念相遇，让心回到当下



在 忙碌的生活中，我们是否还听得见内心的声音？光明山普觉禅寺于2025年10月20日至24日举办

「觉知当下·幸福人生」五日正念修习课，邀请大众放慢脚步，在行止与起心动念之间，重新与自己相遇。课程由智光禅师 (Sayadaw U Nyanaramsi) 亲自指导，共有约五十位学员参与，透过行禅、坐禅与禅修开示，学习以正念安住身心，培育觉知力。

每日上午九时，修习从「受九戒」开始，提醒学员以慈心出发，守护清净行。随后，禅师为大众作禅修指导，解答疑惑，并带领学员以觉察的方式面对身体反应——无论是任何动作，或生起的痛觉——都只是现象的发生，而非“我”的体验。

智光禅师以比喻开示：“精进心就像琴弦，太松或太紧都

无法奏出美妙的旋律。唯有在适中的张力下，修行才能和谐自在。”

首次参与的李忠胜分享：“平常工作繁忙，很少有机会真正放松。来到这里，终于能把身心还给自己。行禅、坐禅让我重新看见自己，也更坦然地面对生老病死。”他希望未来能在日常中持续练习觉知，保持正念。

学员姝力也深受触动：“师父说，我们不是欲想获得色身的解脱，而是应正确了知‘解脱在心’。这句话让我受益良多。”她表示将持续修习，并感恩有法可依。

五日修习虽短，却让人重拾安定与清明。正如课程宗旨所言：唯有活在当下，方能感受幸福。愿大众以正念为灯，照亮身心，也照亮前行之路。



celestial beings and those of the other realms were invited to receive the Dharma teachings and offerings.

For devotees, the Water and Land Puja provides an opportunity to accrue merit through making offerings to the Triple Gem and all beings. It is believed to bring blessings of health, longevity and prosperity to the living, while dedicating merits to the departed to help relieve them from suffering and guide them towards peace and liberation.

A Ceremony for all Beings

From the 23rd to 30th November, 2025, The Grand Prayer that Blesses and Benefits All Sentient Beings (also known as the “Water and Land Puja”) was held at Kong Meng San Phor Kark See Monastery (KMSPKS). Recognised as one of the most extensive and sacred ceremonies in Chinese Buddhist tradition, the monastery has upheld this ceremony in full for over three decades.

This year's ceremony also marked the 35th

Anniversary of Venerable Hong Choon's passing. The Venerable was instrumental in initiating the first Water and Land Puja at KMSPKS in 1966.

The week-long ceremony comprised chanting in the Inner Shrine and Outer Shrines, led by more than 150 invited monastics. Recitations also took place in various shrines across the monastery, including in the Pali Shrine, which is unique to KMSPKS. Through these extensive practices,

The Puja concluded on 30th November, with the Reading of the “Five Judgement Proclamations” and the ritual of “Seeing Off Enlightened Beings”. As the ceremony drew to a close, devotees were reminded of the Puja’s compassionate intent: to dedicate blessings for universal well-being and to uphold harmony between the seen and unseen realms.



无常与
圆满



一位是103岁的新加坡老画家，一位是48岁的女明星，两位的生命轨迹截然不同，却在2025年的春天相继离世，让人不禁感叹生命的无常。

老画家一生执着于绘画，即使百岁高龄，依然笔耕不辍，将生命的最后一丝热情倾注在画布上。他的离去，像一幅完成的作品，色彩斑斓，意境深远，令人回味无穷。他用一生诠释了何为“圆满”，何为“寿终正寝”。

说来惭愧，我在新闻界33年，采访过无数画家，却始终



与林子平老先生缘悭一面。近期本有机会相见，却因故错过，如今已成遗憾。林老是我的同乡，安溪会馆里高悬着他的许多作品，都是他慷慨捐赠的。每次踏入会馆，仿佛置身艺术殿堂，目光所及皆是他的艺术创作。会馆主席杨云仲大哥曾热情地为我讲解每幅作品的来历，讲述林老主动献宝的往事，令我深受感动。林老对会馆的热心与关爱，由此可见一斑。

而48岁的女明星，正值人生盛年，拥有令人艳羡的一切：美貌、财富、可爱的孩子、甜蜜的爱情，以及无限可能的

未来。然而，一场突如其来的流感，却让这一切戛然而止，令人唏嘘不已。她的离去，像一朵盛放的鲜花，突然凋零，令人措手不及，也让人深刻体会到“无常”的真谛。

我不是大S的粉丝，但也看过她的戏，尤其是那部让她一炮而红的《流星花园》。也曾听过她与小S组成的ASOS歌唱组合，那时的她们青春洋溢，活力四射。相比之下，我更喜欢妹妹小S，欣赏她在《康熙来了》中的主持风格，欣赏她的真性情。大S走了，她的恋情、她的海南岛婚礼、她的前任和现任丈夫，又再

次成为网络热议的话题。女明星逝世后的“热闹”，说来也是悲哀。

生命的意义，不在于长度，而在于厚度。

从佛家的角度来看，生死本是常态，无常才是真理。老画家的离去，是生命的自然规律，是“瓜熟蒂落”的圆满；而女明星的离去，则是无常的示现，提醒我们珍惜当下，把握因缘。

生命的意义，不在于长度，而在于厚度。老画家用一生的时间，专注于一件事，将生命的意义发挥到极致；而女明星虽然生命短暂，却也活出了自己的精彩。

两位逝者，两种人生，却都给了我们启示：生命无常，唯有珍惜当下，精进修行，才能了脱生死，获得真正的自在。

愿我们都能从两位逝者的故事中，领悟生命的真谛，活出属于自己的精彩人生！

 Glenn Low



“他人即地狱”出自20世纪著名的存在主义哲学家，萨特创作的短剧《禁闭》。去年日本以同名拍了一部电影，令我想起了多年前上映的同名韩剧。虽然已隔一段时间，如今再看韩剧版本，并不觉得过时。男主尹钟宇为了离开他视为地狱的家乡，到城市工作，住进了一间租金便宜的考试院（宿舍）。破旧昏暗的环境，阴森诡异的住客们，惊悚氛围十足，加上生动的剧情，尤其是结局，令人震撼。

谁是加害人？

德国著名哲学家尼采有一句名言：“与恶龙缠斗过久，自身亦成为恶龙。凝视深渊太久，深渊将回以凝视。”心性脆弱的人不需要太长的时间，便会被黑暗感染，吞噬。最初或许只是偶尔一闪而过的恶念，不觉中变得频繁，再衍生成恶行，很快地已累积了诸多恶业。在剧中，钟宇虽知这间考试院的人不对劲，甚至可能危害他的性命，却迫于经济状况而继续住在那。原本就对生活诸多抱怨的少年，在环境的刺激下，性格变得扭曲，当到了无法压抑的层面，情绪爆发，最终精神崩溃，成为他人的地狱，更是将自己禁锢在自己创造的地狱。

从佛法的角度理解，“他人即地狱”问题不出在他人，而出在自己。一切唯心造，若自己不心动，他人又能如何？但处于高压的城市，再碰上经济窘困，生活环境恶劣，要保持乐观，不落入负面情绪，谈何容易？在绝境中，除了跌入谷底，是否有别的可能性？在情况允许下，最直

接的方式还是离开。若钟宇愿意退一步，不执意呆在城市，回家乡总能保住性命与心智。说穿了，他还是败在贪图更好的物质生活，没有做好充分的准备便前往一个陌生的城市。很多时候，人们不是没有选择，而是不愿割舍眼前的利益。地狱不就是因自己的贪嗔痴而生吗？

悲心应对

幸而大多人无需面对像剧中那么极端的考验，但人与人之间的相处，摩擦在所难免。以前我有一位同事，每天来上班都是一副很不开心的模样。在那四五年中，我极少看见她笑，若遇到一些小事，需要她配合处理，更是百般阻挠。或许那是她的盔甲，想让别人离她远些，少些工作。我若以怨应对，想着占上风，那我们彼此间的关系将恶化，损人损己。换个角度思考，不管她确实有很多烦恼，或只是表面摆着脸，她都是活在痛苦中的人。对于这类人，我应该以悲心去面对。她给自己塑造了地狱，我又何必以负面情绪加剧她与自己的烦恼呢？反之，在能够帮忙的情况下，可以施以援手。

谁禁闭了我？

在有人的地方，人们的行为往往会与独处时不同，因为过于在乎别人的眼光，不断地让自己被他人影响，以致无法自由地做自己。《禁闭》讲述三个罪恶的灵魂死后被关进了一间密室，他们无论做什么都在他人的凝视中。他们互相欺骗、批判，力图控制他人，同时也努力把自我从他人的支配解放，虽没有酷刑，没有刀山火海，已身处

地狱。讽刺的是，当密室的门打开时，却没有人选择离开。

尽管没有酷刑，没有刀山火海，当你过度重视与依赖他人的评价时，已身处地狱。

萨特创作《禁闭》时是1945年，还未有社交媒体。自社交媒体崛起，人们更加在乎他人对自己的评价，不管是将精心修图放上网，或是依点赞数量衡量自己的价值，都源于极度渴望他人认可的心理。使用者把自我价值交给他人，随他人的赞美而开心，因他人的批判，或是无视而沮丧。过度重视与依赖他人的评价，让自己坠入地狱。但莫忘，使用者始终保有选择的自由，而人生的价值从来不在乎别人如何评定自己，最终审判我们的是自身曾造的业。

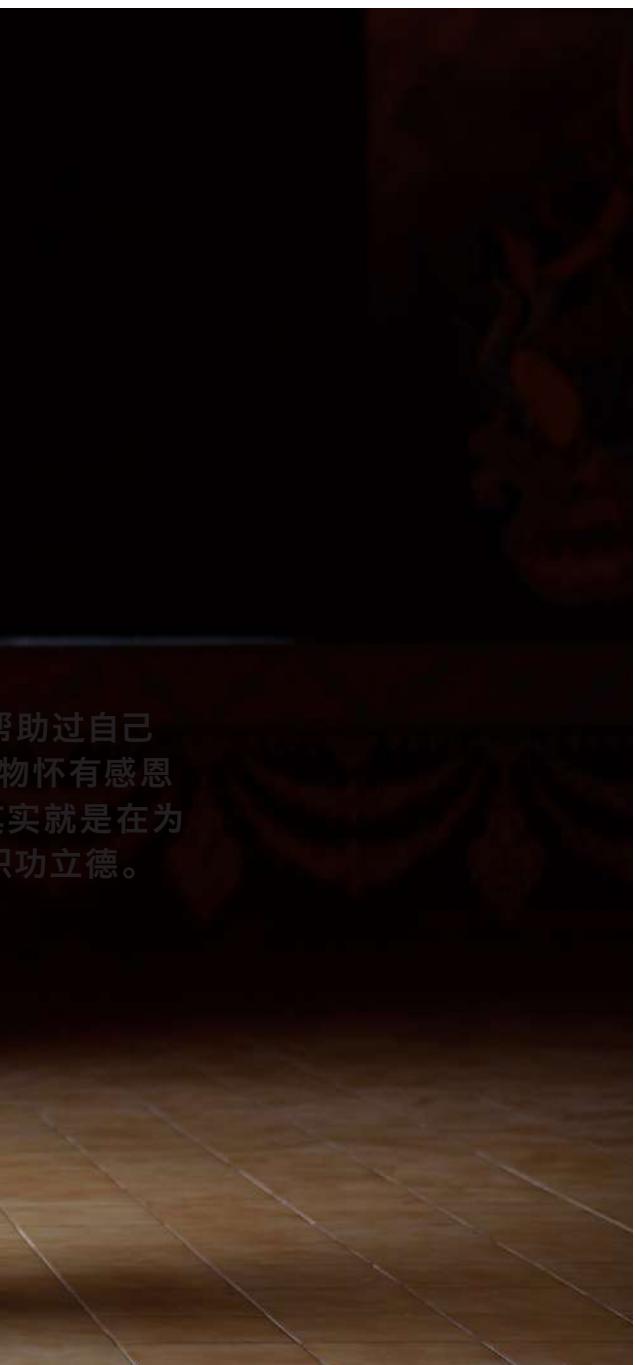
相对于萨特的思想——人生来无善恶，在佛教思想中，众生皆有佛性，但因无始劫累积的恶业，蒙蔽了我们的佛性。今世即闻佛法，更应珍惜，平日勤修行，更贴近自心佛性，让自己多些智慧与慈悲，少些贪嗔痴，必能活得更自在。





修行
在生活中一
行

常对帮
的人或
之情，其
自己积



帮助过自己
物怀有感恩
实就是在为
立德。

如何在现代生活中修行？这是每个佛教徒面临的问题。一种药可以治多种病，一种病也可能用多种药治好。虽然如此，但药理应有相通之处，不明药理而胡乱下药或吃药，无益于身，反而有害。

佛如医生，法如良药，僧如护士，众生如病人。众生修行犹如吃药，岂可不慎？岂可不找明师？岂可不对自己的医生坦诚表白一切？为人师者，又岂可不懂医理、药理、不对众生望、闻、问、切？吃药要有效，病人与医生必须配合，对症下药。治疗身体疾病属于世间法，尚且需要如此谨慎，何况属于出世间法的修心法门呢？基于这种认识，本文不谈理论，仅就实务方面提出管见，抛砖引玉，尚祈方家指正。

第一步，花一个周末的时间检验自己。诚恳老实对自己做一番彻底的检查，并且详细做记录，供未来修行参考。

自己每天有多少时间、什么时间可以用来修行？自己每周有多少时间可以用来修行？自己每月、每年有多少时候可以用来参加佛七、禅七或其他修行活动？自己的人生规划如何？将来有志弘法布教者，应该广学多闻，深入各种法门，才能普度众生；如

果只是为解脱生死烦恼，而自己的时间、精力、学识等条件又不允许，就应从一门深入，否则就会“门门通，门门松”，毫无所得。

其他如自己的年龄、性别、职业、教育、家庭环境等因素，都是决定修行法门的参考指标。也可以借用心理测验进行深刻的反省，评估自己的个性是属于贪型人、嗔型人、痴型人、慢型人、疑型人？

第二步，锁定目标。目标可以分短期、中期、长期。循序渐进，才不会慌乱，不必贪多，但要细心、用心、恒心。同时要根据自己的性向设定目标。一种米养百种人，人的根器千差万别，因此佛陀开示的法门也千差万别。有的人只求现世安乐，就要修持人乘法(五戒)；有的人更求天国之乐，就要修持天乘法(十善)；有的人志求出三界，就要修持声闻法(四谛)或缘觉法(十二因缘)；有的人自利之外，更以利他为意乐，就要修持菩萨法(六度万行)。实际上，法门是相通的，彼此之间并不相碍，差别只在偏重不同，不可自是非他，不然反成障碍。

目标越清晰，达成的可能性越高。当然，学佛应以成佛为终极目标，只是时间迟速不同而已。

第三步，选择明师，亲近善知识。学佛为实践法门，需要明眼人的引导，才不会误入歧途。老师很重要，同参道友也很重要，可以彼此扶持规劝，互相切磋。所以，学佛人在依止明师后，也应参加学佛社团，社团就像防风林，可以增强我们抵挡“八风”的力量。

缘起性空的观照， 必须落实于八正道， 以八正道为 生活准绳， 才不致落入空谈。

第四步，脚踏实地做功课。根据前述三个步骤后，就可以自定功课或请师长善友协助定功课。功课可分前行和正行、共行和不共行。前行的目的在积集福慧二资粮，消除修行的障碍；正行的目的则在加深积厚功夫，克期取证。共行是每一位学佛人都要做的功课，不共行则是自己独修的法门。前行可以从广结善缘、服务大众开始，以便逐步进入修行的核心。忽视前行就如资粮未备就踏上旅程，必然障碍重重。正行是禅净密律抉择修持。修行就是在转化气质、转化习性、清净内心。修行人的共行是皈依、忏悔、回向等科目，不管是新学、老参或任何法门，都离不开这几个基本功课。

此外，我常建议有缘人，每天早晨醒来，要先修慈悲观，发心予乐拔苦，微笑着默念：“愿我今天吉祥如意，愿父母兄弟姐妹吉祥如意，愿师长朋友吉祥如意，愿国人吉祥如意，愿全人类吉祥如意，愿一切众生吉祥如意。”同时提起正念，对自己全身做一番扫描，既可以发现身体哪个部位有毛病，又可以松弛身心。晚上就寝前，则

要三省吾身，有过则记录下来改正，有善则回向给一切众生，让自己充满喜悦，微笑入睡。上下班途中，可以念佛持咒或观呼吸。工作时保持愉快的心情，把工作当作修行。碰到顺境或好的人事物，要感恩因缘殊胜；碰到逆境或坏的人事物，也要感恩因缘难得，藉境练心，消除业障。时时刻刻保持平常心，不被境转。慈悲喜舍



四无量心要平衡；慈心太强时，流于攀缘执著，要提起悲心对治；悲心太强时，流于多愁善感，要提起喜心对治；喜心太强时，流于得意忘形，要提起舍心对治；舍心太强时，流于冷漠无情，要提起慈心对治。

同理，信、精进、念、定、慧五根的修持要平衡，以念观照一切时处；有信无慧则流于迷信，

有慧无信则流于狡黠，故信根与慧根要平衡，有精进无定则躁，有定无精进则沉，故精进根与定根要平衡。缘起性空的观照，必须落实于八正道，以八正道为生活准绳，才不致落入空谈。

修行要有“铁杵磨针，滴水穿石”的决心。法门只是药，吃错药也会出毛病，必须注意中道的原则。佛法与

外道的差别只在修心与否，修心则在发菩提心与体验空性，心外求法同于外道，失之毫厘，差之千里，修行不可不慎。



足于此，一场跨越百年的光影在眼前悄然上演。很难想象，这里曾经只是荒草丛生的土坡，如今却成为了新加坡最大的寺院。随着时间缓缓推移，眼前的景象逐渐褪去色彩，化为黑白。我带着好奇与敬意走入其中，试图发掘这座寺院屹立百年的秘密。

1921年，转道老和尚因缘得到郑雨生居士的献地，攥着初心与愿力，就此点燃了第一炷香火。这炷香火，不仅是缕缕青烟，而是信仰与佛法延续千年的火种。岁月更替，都市繁华渐起，这片相当于十座足球场之大的净土，始终静默伫立，在晨钟暮鼓之间，守护着无数人的心安。

或许这百年寺院的秘密，不藏于殿宇的宏伟，而在于千万双手点燃的信仰与发愿。

光明殿在晨曦初露时显得格外庄严。这里，是整座寺院的心脏，也是宏船老和尚托起百年愿力的所在。殿内供奉着三世佛——过去佛、现在佛、未来佛。虔诚礼拜时，时间被轻轻地摊开：过去的回忆、当下的心愿、未来的希望，像三条河流，在同一片光明里汇聚。它见证了很多人在这里第一次合十祈愿、第一次落泪感怀。而我也在此刻发现，心，原来可以这么平静。

天色微亮，厚重悠远的钟声自大雄宝殿外传出。它震动屋脊，穿越街巷，也震入心底。那一声声回荡，就像一滴清泉投入心湖，抚平心中的

躁动。原来晨钟暮鼓，不仅是警醒世人的力量，更是一种生命的节奏：一日的开始与圆满，每分每秒，都值得我们心怀感恩。

穿过长廊，晨光在柱影间跳跃，清晨的露水，洒落在万物之上。细看长廊墙上，二十四幅栩栩如生的浮雕，都在诉说着古人孝亲的故事，提醒着世人勿忘初心。穿过长廊，便是大雄宝殿。“大雄”是佛陀的德号，象征以智慧与勇气降伏一切魔障。站在大殿前方，不经让人心生敬畏。这份庄严，不是让人退避的威严，而是能托起自心力量的光明与希望。

大悲殿前，和煦的微风拂过木柱，夹带着花香与木香，直抵心田。我站在千手千眼观音菩萨前，凝望这慈悲圣容。耳边传来众人的低声祈愿。此刻我才明白，或许慈悲并不是什么遥不可及的传说，而是一种能实实在在触及心灵的安慰。

走进甘露戒堂，仰望着毗卢遮那佛端坐莲台，四大菩萨静静守护。戒律，其实并非约束，反而更像是是一盏明灯，照亮着心灵自由的方向。堂外的菩提树随风摆动，枝繁叶茂，状如大伞。自1988年的一株幼苗，到如今的参天大树，它默默地见证了无数信众的心愿。轻抚枝干，我感受着树荫底下的清凉，还有心底泛起的澄澈。

午时，随僧众步入斋堂。偈声齐诵，碗筷整齐，空气中弥漫着热汤的清香，还有庄严的威仪。端起一碗素食，我心中泛

屹立百年的密 秘



/ 菩提清韵



起一种特别的感受。这并非只是简单的食粮，而是无数因缘汇聚而成的供养。细嚼每一口饭菜，皆是阳光、雨露、土壤和大地的馈赠，更是缘起性空真理的法食。完食，偌大的斋堂只剩下轻轻收碗的声响，还有清凉自在的沉静。午后的阳光宛若金色的绸缎，轻轻地铺洒在宏船老和尚纪念堂上。四层楼宇巍然矗立，如同参天大树，为无数的信众遮风挡雨。走进无相殿，高大的释迦牟尼佛像慈目低垂，所有的阴霾困顿也在此刻一扫而空。那目光不耀眼，却总让人觉得自己的一切来路与归处，都被温柔看见。

从远处眺望寺院，总有一座金灿灿的塔顶在闪闪发光。塔内，9,999尊佛像环绕药师佛，像群星守护一轮明月。低眉合掌，仿佛能感受到药师佛清凉的目光如光雨般洒落，抚慰疲惫，也照亮前行的路。普安塔与普同塔伫立在寺院的一隅，地藏菩萨低眉凝视，像在倾听生者的挂念，也在守护亡者的安息。在他的慈眉善目中，我们学会了接受生命的离别，也对逝者的思念，有了归处。

午后的吉祥龙池波光粼粼，鱼儿悠然，翠竹轻摇。水声似

低声的经文，轻轻拍打心底。池畔的冥想亭，是“大隐隐于寺”的空间。坐在亭中，俯瞰池水，心也渐渐静了下来，仿佛尘世纷扰都被隔在池外。

般若禅堂里，禅静像潮水一样涌来。开始禅坐后，竟发现时间都放慢了下来。禅堂外的观音池映照着菩萨圣像，慈颜低垂，仿佛一直在守护来往的信众。禅意，在这一刻并不抽象，而是触手可及的平静。

在寺院的一隅，我看百年时光的回廊静静展开。墙上镌刻着光明山从荒坡到百年殿宇的足迹。这里承载的不只是历史，而是无数人点滴的信仰与发心。光明山，寓意观自在菩萨的净土；普觉，象征普令众生觉悟。百年来，寺院在弘法、教育、文化与修行中不断前行，成为一代代人心灵的归处。

这片净土的陪伴，并非噱头，而是真实的守护。无论外界多么喧嚣，这里总留有一份宁静。晨钟暮鼓、法会禅修、万人齐诵，每一次声声和合，都是无形的力量，托举起这座百年道场。

这里，始终以慈悲回应社会——施食济贫、辅导关怀、

环保素食等。唯有切身到访才会明白，修行不仅在殿堂内，而在饭碗与步履之间。随着时代更迭，寺院不断与时俱进——数码弘法、无障碍动线、空间更新，只为让更多人走近佛前，得到安心与自在。暮色四合，最后一抹夕阳还留恋地抚摸着地平线。离开前，我的心中仍回荡着禅意涟漪。此刻我才明白，或许这百年寺院的秘密，不藏于殿宇的宏伟，而在于千万双手点燃的信仰与发愿。百年前，有人点亮了第一盏光；百年后，我们就是那续燃的火焰。愿这份光明，代代相传，照亮未来，继续温暖无数有缘人的心。





扫心地

“扫地扫地扫心地，心地不扫空扫地。人人都把心地扫，世上无处不净地。”这“扫心地”的功夫来源于《大佛顶首楞严经》卷五《周利槃特伽羅根圓通章》。

经上所说扫地、扫厕所有种种的功用，依一般人的观念，那种不干净的地方，想避都来不及，何况去扫它呢？况且还是件不体面的工作，怎会有功用呢？其实不然也！扫地的功用是什么？它所含的深义又如何解释呢？一是“降伏我慢心”，因为人都有贡高我慢心，觉得世界上“我”是了不起、高人一等的，不懂得尊重别人。

这种心态其实就是做事情的最大障碍。若能快乐、自在地做一般人认为不体面的工作；也就是降伏了贡高我慢的心。二是“干净可以使人心定下来”，因为把家里或工作环境打扫得窗明几净，不仅自己的心能感到清净，也会让经过者或使用者的心清净；心一清净，自然心就定下来了。三是“扫掉心里的垃圾”，因为我们的心里有很多垃圾，如贪心、嗔心、慢心、疑心……心里面的垃圾多了、烦恼多了，人也就整天糊里糊涂的。“扫地、扫地、扫心地”，心地的垃圾扫干

净了，心地就清净了。若达到《清静经》所说的“寂无所寂”，才算清净到了家。

除去外面的尘垢之外，还要除去心中的尘垢，心中的尘垢除尽，智慧也就开了。

我们知道，地面不常扫，就不会有一个清洁的庭院；一个人的心不常清扫，人生中烦恼的尘埃就会在心中积厚难除。“怎么扫呢？”“用惭愧、忏悔、返照、觉察、观照、念念分明、念念作主、念念觉察、念念觉照，这样，就能把心中的灰尘扫掉了。”

这是佛陀与弟子周利槃特伽的对话。据说周利槃特伽“忆持如来，一句伽陀，于一百日，得前遗后，得后遗前”，“忆”是记忆；“一句伽陀”就是一句偈；“伽陀”是音译，意思就是偈，通常是四句话。意思是说，佛教周利槃特伽一句伽陀，他在一百天之内，都没有办法把这偈语读熟，前面一句学会了，后面便忘记；后面一句学会了，前面又忘记了，始终没有办法记下来。

由于周利槃特伽无法“忆持”佛陀所教的“伽陀”，在这种情况下，慈悲的佛陀把周利槃特伽带到一个很清

净、安静的房间，指着房内的扫帚，告诉周利槃特伽：“既然没有办法记忆四句偈，就只念‘扫帚’好了，这样应该不会忘记了。扫帚是用来扫灰尘的，我们心中有很多无明、烦恼，使宝镜蒙尘，也应该把它扫去。”

佛陀的这段话是深含义理的：“宝镜蒙尘”是理，“扫地”是事，理和事是相通的。既然理上不能了解，佛陀就教导他先从事上用功，从外而内，借着扫地来显理。所以，如果是下下根机的人，只有从事上做、从事上修。例如，借着不断扫地来契悟，即所谓“扫地、扫地、扫心地，心地不扫，空扫地。”我们心中有贪、瞋、痴等污秽，便有种种尘劳境界，所以必须藉事显理。当专心在能扫这个心和外面所扫的境时，事上就到达最高的境界，忽然，理就能显现出来；所以法是圆融的，可以从事上修，也可以从理上契悟，到最后事理一如。释迦世尊教周利槃特伽念“扫帚”，即是从事上入，时间一久，慢慢就能由事到理，从事显理。接着，佛又告诉周利槃特伽“扫帚”的意义就是除去尘垢”，进一步教他除垢。垢就是我们心当中的尘垢，除去外面的尘垢之外，还要除去心中的尘垢，心中的尘垢除尽，智慧也就开了。

佛陀依他的根器，而教导他：“教我安居，调出入息，我时观息，微细穷尽，生住异灭，诸行刹那，其心豁然，得大无碍，乃至漏尽，成阿罗汉。”佛先教他念“扫帚”、“除垢”，再进一步体会到除了外面的尘垢外，还要除去心中的尘垢，而周利槃特伽也确实找到了这一条修行的道路。所以周利槃特伽就说：“佛问圆通，如我所证，返息循空，斯为第一。”

扫帚扫尘，尘虽去而帚迹犹存，如何处治乎？你不妨“朝日扫心地，扫帚越不净，欲要心地净，撇下扫帚柄。”“如人担物，两头俱在则停稳，脱却一头则偏也，若两头俱脱去，和担子也无，却要本来处。”这与禅宗所谓“能所双亡”同出一辙，此法适于上上慧根人。



前 阵子在电影院观看了日本影片《完美的日子》(Perfect Days)。这是德国籍名导维姆·文德斯(Wim Wenders)于2023年执导的影片，深获好评，故事围绕东京公厕清洁工平山的日常生活。这位中年大叔每天按部就班，重复着同样的节奏；生活看似平淡无奇，实则暗藏深意，隐喻颇多，令人不禁思索其中的人生哲理。

完美的日子必定有些许瑕疵，才能映衬出生活的可贵与美好。

平山所谓的完美日子不外是白天勤恳工作、下班后到澡堂洗澡，傍晚到居酒屋闲聊和小酌几杯。他的生活中不乏音乐和文字，怡然自得，难怪他总是露出一副与世无争的从容模样。颇有意思的是，平山喜欢在午休时间到寺庙内的公园边吃午餐边用胶卷相机随性地的拍摄树影。每到周末，他便将胶卷带到邻里小店铺冲洗，再筛选几张心仪的作收藏。这样的生活虽极为朴素，却自成一种淡然的美学。

平山拍摄树影的嗜好源自日本的“Komorebi”(木漏れ日)，意指阳光透过树叶间的空隙洒落下来，形成斑驳的光芒，带有一种温暖而静谧的意境，此概念凸显了大自然转瞬即逝的美。这个词汇反映了日本文化中对自然和季节变化的深层体会，

教会我们要懂得欣赏大自然的韵律，从而感悟生活中那些细微却珍贵的瞬间。

无常的理念

Komorebi虽然与佛教并无直接关联，但其所唤起的情感和意象却与佛教的教义有所共鸣，即是万物无常，变化无穷。无常的光影永不静止，只能在移动之前短暂地被观察到，而光的这种稍纵即逝，动态的特性，体现了佛教无常的理念，提醒众人一切事物皆是暂时的，没有固定的存在。

电影中的平山敬业乐业，即便从事卑微的清洁工作，他每天一丝不苟地把公厕清洗得一尘不染，毫无怨言。除了摄影，他喜欢开着车时放入卡带播放西洋经典歌曲，临睡前会阅读文学创作。平山不善于利用科技，但他自得其乐，生活有条不紊。

对我而言，平山的日常仿佛是一种修行。他的生活充满“正念”——诚如佛教所强调的活在当下、觉知当下的精神。他的减法生活不仅展现出简朴与自律，也与佛教中的“无欲”“知足”“持戒”等核心理念不谋而合，是一种值得借鉴的生活态度。

电影结尾的其中一幕尤其感人。平山独自在河边散步时，偶遇了居酒屋老板娘的前夫。前夫坦言自己不幸患了癌症，时日无多，希望平山能帮忙照顾好老板娘。他感叹

生命即将结束时，还有许多未解答的疑问，比如影子交叠时是否会变得更深。

平山为了帮忙寻找答案，怀着赤子之心和老板娘的前夫玩起踩影子的游戏。两个大男人像孩童一样在岸边追逐，玩得不亦乐乎。电影并没有给予“影子交叠时是否会变得更深”的明确答案，但从最后一幕平山开车时笑中带泪的长镜头中，方能感受到平山的善意感染了男子，让他释怀。

戏如人生引人深思

《完美的日子》剧情虽属虚构，但戏如人生，许多情节耐人寻味，值得细细咀嚼，深入反思。观影之后，我不禁自问：何谓完美的日子？我思索良久，近日才渐渐得出一个答案，完美的日子必定有些许瑕疵，才能映衬出生活的可贵与美好，让人更懂得珍惜当下所拥有的一切。

只要自己和身边的亲友健康无大碍，生活安逸自在，内心丰盈充实，那就是完美的日子了。

A photograph of a man from behind, walking away on a paved path. He is wearing a light blue long-sleeved shirt and white trousers. The path is lined with trees, and the scene is bathed in warm sunlight, creating a peaceful atmosphere.

何謂 完美的日子



整个学期都在给孩子们说《西游记》的绘本。孩子们意犹未尽又到图书馆借来不同版本的《西游记》，让我一遍又一遍讲。

我不厌其烦，毕竟自己也是悟空迷，从小就喜欢看《西游记》，偶尔回想跳上枕头呼唤着筋斗云的过去，就在课室和孩子们扮演起取经人。一身孩子气未退，就成了幼教老师。所以，我理解孩子们对神话世界的憧憬与角色的崇拜。只是，初为人师的我，好似还欠一些火候。

因缘和合，世间善恶，皆因此起。

面对孩子们的提问，很多时候，我也无言以对。就像孩子们最喜欢的那一章节——《大战红孩儿》。红孩儿这角色，长在孩子们的审美点上，也让他们生出几分同情。他们不明白，慈悲的观音菩萨为什么要用带有天罡刀的莲花台去对付一个孩子？正如我不明白，为什么如来佛祖要用一座山压住一只猴子整整五百年？

如果，莲花台的天罡刀不算恶，为何三昧真火却是罪不可赦？如果，五行山镇压的是恶，那祸害人间的神兽坐骑又算什么？四百多年前，不知道有没有小朋友问过吴承恩老师这些问题。

有一次，印尼火山喷发，航班被迫取消，导致一位孩子的家长无法回程。孩子一脸天真地问我：“老师，我们能不能去借芭蕉扇，把印尼的火焰山灭了？”天呐！那也得先知道铁扇公主的下落吧！

“老师，为什么飞机不能飞过火山？”我用醋和苏打粉放入清水，做了一个简单的小实验。看着泡沫溢出杯口，我告诉孩子们：“就像熔岩会经过火山道，再从火山口喷出，随即还

有火山灰。”我以为经过这实验，孩子们多少能了解到大自然的可怕。岂料，他们却对我说：“老师，借不到芭蕉扇，我们可以去找龙王借水啊！”

一班六岁娃，七嘴八舌地商量起了解决火山的策略。在他们的眼里，大自然的恐怖，仿佛是取经路上其中一难或当中的一关。

“老师，是火山灰遮住天空吗？”我笑着点头。“老师，那灰最后会掉下来的，对吗？”我点头补充道：“火山灰会滋养土壤，帮助植物成长。”突然，坐在后排的男孩举手嚷道：“老师，我懂了，菩萨给红孩儿坐的莲花台是，红孩儿他自己种的！”

孩子对莲花台仍耿耿于怀。另一个小女孩附和道：“对！红孩儿会变山、会喷火，他也会有火山灰，所以才开出那么大的莲花！他害过人，所以他的莲花才会长出刀！”孩子们话锋一转，我竟也听得入神。

我不明所以，又问了一句：“那为什么菩萨不帮红孩儿拔掉那刀呢？”然而，孩子们心中竟早已有了答案。“因为拔掉刀，就会拔掉花啊！”因缘和合，世间善恶，皆因此起。没有刀，就没有花。或许这正是《楞严经》里的“见恶显善”吧。

去粘解缚



“去粘解缚”是禅林用语，本指去除身上之粘缚。在禅林中专指解去烦恼执著，以达自在无碍之境。“去粘解缚”的“粘”是不容易取掉之意；“缚”是束缚。意指众生非常容易执著，而且非常难以破除执著。佛则是教众生破除执著的方法，达到解脱目的的导师。

佛当初在菩提树下成道时说：“奇哉！奇哉！一切众生皆具如来智慧德相，只因妄想执著不能证得。”一切众生都有如来一样的智慧德相，但为何众生处于迷境而没有开启如来的智慧？世尊认为，这是由于众生迷己逐物，妄想执著，因而不能证得

佛一样的智慧。妄想执著就是束缚众生不得开悟的障碍，导致众生迷失了本心本性。

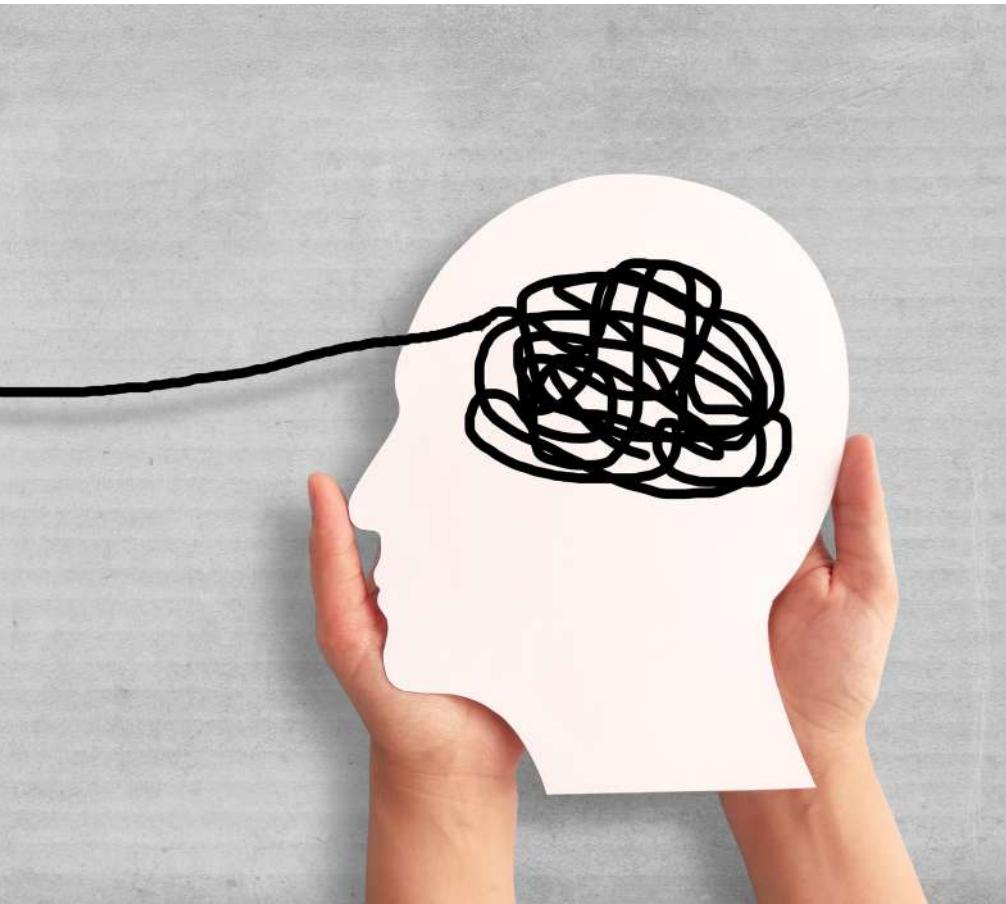
僧璨禅师跟从慧可禅师接法后，隐居于山，后道信拜见僧璨便问：“愿和尚慈悲，乞与解脱法门。”僧璨问：“谁束缚你了？”道信说：“没人束缚。”僧璨说：“既没人束缚，你已经解脱了，还求解脱干什么？”道信于是言下大悟。

世间从来没有外在的束缚，人之所以会产生被束缚的感觉，是由于自己的内心不清净。由于一个人有了很多执著妄想，因而就像春蚕吐丝一样，作茧自缚。众生心中有妄想执著，就迷失了自性，就

产生了束缚之感。一旦除了妄想执著，就获得了自由，这就是解脱。

人活在世上之所以感到不自在，是因为被众多身外之物的绳子拴住了。

《五灯会元》中载，有僧问石头希迁：“如何是解脱？”希迁回答：“谁缚汝？”僧问：“如何是净土？”希迁问：“谁垢汝？”僧问：“如何是涅槃？”希迁反问：“谁将生死与汝？”希迁认为，束缚与解脱都取决于一个人的内心，内心有妄想杂念，就会觉得不自在；若内心清净无



染，就会感到如意自在。所以，当学徒问如何是解脱时，希迁则反问是谁束缚了他。言外之意是说，世上本无事，庸人自扰之。

以前有位秀才，自认为很聪明，无人能比。他听说在深山中有一位大智慧的禅师，就去拜访，看看他到底有没有智慧。在去拜访的路上，秀才看到一头牛，鼻子被穿了绳子，绳子的另一头系在一棵树上。这头牛被拴在树上不自由，想获得解脱。于是，它就围着树团团转，转到最后，绳子全部缠到了树上，鼻子也靠在了树上。于是，牛又倒着转，绳子渐渐地变长了，获得了一点自由。它于是继

续再转，结果，绳子又全部缠到了树上。这头牛转来转去，就是无法获得解脱。

秀才见到禅师，经过寒暄后，便问道：“师父，什么在团团转？”

禅师脱口而出：“只因绳未断。”

秀才听了禅师的回答，顿时惊讶得目瞪口呆。禅师真的太有智慧了，他怎么知道那头牛“为何团团转，只因绳未断”呢？是的，如果绳子断了，那头牛就解脱了，就不再团团转了。秀才问道：“师父，您怎么知道我看到的事情，而且知道原因是绳未断呢？”

禅师微笑说：“你问的是事，我答的是理。事虽有别，理则相同。你想想，一个人一生为什么总是在打转转？是因为他被一根绳子拴住了心灵。由于世人没有挣脱这根绳子的束缚，所以才会一直在那里打转转。”

秀才听了禅师富含哲理的开示，不禁心悦诚服，由衷赞叹，禅师的智慧，名不虚传。

其实，人活在世上之所以感到不自在，是因为被众多身外之物的绳子拴住了。爱财之人就会被金钱的绳子捆绑，不得解脱；好色之人，则会被美色的绳子捆绑，不得解脱。不论一个人有哪种执著贪爱，这种贪爱就是一条无形的绳子，束缚得他不得自由。

佛教认为，人有八万四千种烦恼，每一种烦恼就是一根绳子。人被八万四千根绳子牢牢拴住，就像那头牛一样不停地团团转。只有挣脱这些名缰利锁等绳子的束缚，做到心头无事，才能真正拥有健康快乐的人生。

 张家提

早前，我参加过一个佛教活动，期间就听到有学者针对人工智能讲经说法，发表了自己的观点。不难看出，他并不排斥和反对，而且认为AI说法是大势所趋。可是，真的是这样吗？

如今，AI已经融入了我们生活的方方面面，它可以写论文、写发言稿、写会议记录，可以做图、做表、做PPT……朋友甚至说他现在70%的工作，都是由AI辅助完成的。如此看来，AI讲经说法似乎是顺理成章的事情，因为不论是三藏十二部经典，还是历代祖师语录、禅宗公案，它都能存储系统。当有人提问时，就可以通过检索关键词，引经据典，不费吹灰之力。我也曾试着提问AI关于开悟见性的问题，可得到的回答冗长且突不出重点，而这也正是AI说法最大的漏洞。

我们之所以学佛、修行，终极目标就是要像佛陀一样明心见性。佛陀是上根大器之人，他夜睹明星的刹那，便悟道了宇宙间的真实相。可对于根器没那么利的普通人来说，往往需要明眼善知识的引导。明眼善知识不是广

义上的出家人、修行人，而是“过来人”，也就是已经开悟之人。因为他们讲的法是自性的流露，是站在“绝对”的、出世间的层面，而不是妄想心的揣测，并且，他们能够一眼看到修行人的问题所在，从而“应病与药”。

这里分享一个公案：鸟窠禅师身边有一位名叫会通的侍者，跟随他已经十多年了。一天，会通忽然和鸟窠禅师告辞：“师父，我跟着您这么多

年，什么都没学到，我想去别的地方学习五味禅。”“不会啊，我每天都在开示啊！”鸟窠禅师说。“可我从没听过您有教什么佛法。”会通感到十分纳闷。“每天你拿饭来，我就吃；拿水来，我就喝；拿衣服来，我就穿……我这不是都在告诉你吗？”会通听后，依然一头雾水，坚持要离开。于是，鸟窠禅师又说：“在你离开前，我还要告诉你，讲佛法嘛，我这里还有一些。”说着，便从衣服上拈



起一根布毛，吹了出去。会通见此，当下大悟，原来这个就是了！

开悟的过程， 每个人都各不相同， 无需执着，保持着 一颗想要见性的心， 好好生活。

我们生活中处处都充满禅机，但是自己却不知道，这时就需要明眼善知识“因时制

宜、有的放矢”的指点迷津。正如会通把禅想得过于玄妙和深奥，不能体会到鸟窠禅师“饥来吃饭困来眠”其实是在演说真实法。而禅师却知道会通的根器和进度，用“吹布毛”这一因缘的刺激，让他顿见本性。其实，在禅宗中，此类公案不胜枚举，德山棒、临济喝、云门饼、赵州茶、南泉斩猫、归宗杀蛇……禅师们从来不拘泥于形式，而是用自己的大智慧，以最恰如其分的方式，启后人明心见性。

再反观AI，它与开悟根本扯不上关系。它能做的仅仅是机器学习、语义提取、信息整合输出等。我们确实可以借助它来学习佛教的名词、知识、艺术、历史，但想通过它开悟见性，就未免是天方夜谭了。当然，也不排除会有大约0.00000001%的个例——那个“有缘人”。就像有位禅师是在读经时开悟的，那么经书是他见性的缘；还有位禅师是听到梧桐树叶子掉落开悟的，那么梧桐叶是他见性的缘……助缘是AI的人，自然会借由AI的刺激而开悟。总之，开悟的过程是千奇百怪的，每个人都各不相同，无需执着，保持着一颗想要见性的心，好好生活，这才是王道。

作为一个修行人，我们要想有所成就，并没有捷径可寻。首先，要有坚定的信心和永不退转的决心，不能逆境时一个样，顺境时又变另一个样。其次，就是去找生命中的明眼善知识，在他的指导下，朝着正确的方向勇猛精进，最终“拨云见日”！



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佛教是一切人类的宗教，不论什么种族、什么阶级的人都可以得到佛法的救度。但因人类的根性不一，佛陀为适应各种不同的根性，就开示了各种不同的法门。把这些不同的法门归纳起来，可以分为三大类：一、人天道，二、解脱道，三、菩萨道。

人天道是实行五戒和十善。我们的生命是长远的，有前生，也有后世；既不是这一次突然而有的，而有了以后，也不会突然归于消灭。把握到这正确而必然的因果道理，就会确信我们的善恶行为是会影响于将来，有它应得的果报；因此而生起“胜进心”，努力在思想、行为上改恶从善，依照业报因果的道理，积极去争取将来更优裕美满的境遇。在一切佛法的行门中，人天道是最基本的，不管修学世间法或出世间法，都以它为基础，所以太虚大师把整个佛法分为三级，人天道就是第一级“五乘共法”。

解脱道是修学四谛法和十二因缘法。世间是苦的，无可奈何；由于深切地了解到优裕美满的生活不能保持长久，而生老病死的痛苦时时在紧逼着我们，于是对现实的人世生起了“厌离心”，依佛法修解脫行，断除烦恼，解脱生死的痛苦。在太虚大师的三级佛法中，解脱道是属于第二级“三乘共法”。

菩萨道是实践四摄法门和六度法门。人生宇宙是相依互存的缘起，人人与我都有密切的关系，我自己要求断除烦恼解脱生死，同时也要使一切众生断除烦恼解脱生死；人世间越是痛苦，越需要我去救度。由于对人生有了这样的看法，所以发起“菩提心”，把一切人类的痛苦都当做自己的痛苦，发愿自救救人，自利利他，希望一切众生都能得到解脱。在太虚大师三级佛法中，菩萨道是属于第三级“大乘不共法”。

我们修学佛法， 既不应以人天道 为满足，也不宜以 解脱道为究竟。

这三大类的法门是从下而上的，形状恰似埃及的金字塔，越低层范围越广阔；好像一座建筑物，基础必须要巩固，上层才能够安稳。

在三大类的法门中，人天道着重于修福，实行布施、戒杀、放生、救济以及兴办与乐助一切福利人群社会的慈善事业，都是修福。解脱道着重于修慧，听闻佛法、研究佛学、受持戒律、拜佛、念佛、参禅等，都是修慧。

我们修学佛法，既不应以人天道为满足，也不宜以解脱道为究竟，“我自己要求断除烦恼解脱生死，同时也要使一切众生断除烦恼解脱生

死。”这种自救而救人、自利而利他、入世而不恋世、出世而不独善的菩萨精神，才是我们要学习的。其实，自己要求断除烦恼解脱生死，就是修慧；愿使一切众生断除烦恼解脱生死，就是修福。福慧双修，便是菩萨道，而菩萨道才是学佛的正道。一个学佛的人，要以福利人，以慧净己。以福利人，则能不厌有情；以慧净己，则能不着情欲。不厌有情，不着情欲，才能入世而不恋世，出世而不独善，不忘世间而救度世间。

普遍佛教徒的修行一向偏重于修福，对于修慧则注重者少。举行吉祥法会，布施求福的善信蜂拥而至；可是研究佛法，参加的人就寥寥无几。这是最明显的一个例子。希望有更多修学佛法的人士，发扬正信的佛教，提倡研学佛法，勤修慧业，能本着“我自己要求断除烦恼解脱生死，同时也要使一切众生断除烦恼解脱生死”的菩萨精神，献身佛教，舍己利人，把佛法的福慧两个巨轮同时推动起来。





修福与 修慧



慈心暖娑婆：

漫谈佛教

慈心禅法

佛 教说：法力不思议，慈悲无障碍。在佛教的修行体系中，慈心禅法犹如一盏穿透无明的光明灯，指引众生走向心灵的觉醒与自在。作为佛教重要的禅修法门之一，其以“给予众生快乐”为核心愿力，融合经典教义与实践智慧，至今仍在现代社会焕发着疗愈心灵的力量。本文将从经典溯源、修持次第、现代价值及智慧圆融四个维度，解析这一古老禅法的深邃内涵。

一、慈心禅的经典溯源与核心义理

“慈”意为“以清净心给予众生安乐”。其思想根源可追溯至佛陀的教法核心，如《增支部·慈爱经》中，佛开示道：“应以无限心，于一切方向，遍满世间皆慈爱。”佛陀强调慈心需超越地域、族群乃至物种的界限，升华为遍及一切生命的大愿力。《大般涅槃经》则将慈心列为“四无量心”之首，喻其为“承载万物的大地”，彰显其包容万物的特质。

然而，从缘起性空的视角审视，慈心禅的修持暗合“诸法无我”的智慧。在巴利藏《相应部》中指出：“众生皆因无明造作痛苦，慈心乃照破无明的柔光。”这是因为当行者以慈心观照自他时，实则在解构“自我”与“他者”的二元对立——真正的慈悲，必然超越对“我相”的执着。如《阿毗达摩》所述，慈心属于“无嗔心所”的延伸，能对治嗔恚、嫉妒等负面情绪，其本质是通过清净愿力，融化内心的贪执与分别。

二、慈心禅的阶梯式修持次第

慈心禅的阶梯式修持次第以《应行慈爱经》等经典为基础并结合现代心理学实践，形成六个递进阶段：先以四句祝福配合身体扫描在自我慈爱奠基阶段培养对自身的深度关怀，再以平等心态向亲友延伸慈爱并通过观察人性共通点突破对中立者的无感状态，接着以认知重构转化对困难者的敌对情绪为祝福，随后从空间、方位、类别维度将慈爱遍满一切有情众生并在禅定中转化为无分别能量场，最后以舍心超越情感偏倚、平衡整合慈悲喜心，达成四无量心的圆融统一。整个过程遵循“从易到难、反复强化”原则，每个阶段需至心无挂碍再进阶。现代研究显示其能增强大脑连通性、促进利他行为。修持中若遇情绪波动，可回归自我慈爱重建稳定。

三、慈心禅的现代性价值与科学印证

当代科学研究为慈心禅的有效性提供了新视角。麻省理工学院研究表明，长期修持者的前额叶皮层厚度增加，该区域与同理心、情绪调节密切相关；威斯康星大学fMRI实验显示，慈心观想时，大脑的“奖赏回路”（伏隔核）与“痛苦共情区域”

（前扣带回）呈现此消彼长的活动模式，即给予慈心时，自身痛苦感知显著降低。这与《大智度论》“慈能与乐，悲能拔苦”的论述不谋而合。

**慈心禅法不是
逃避现实的避风港，
而是穿透无明的
智慧之剑**

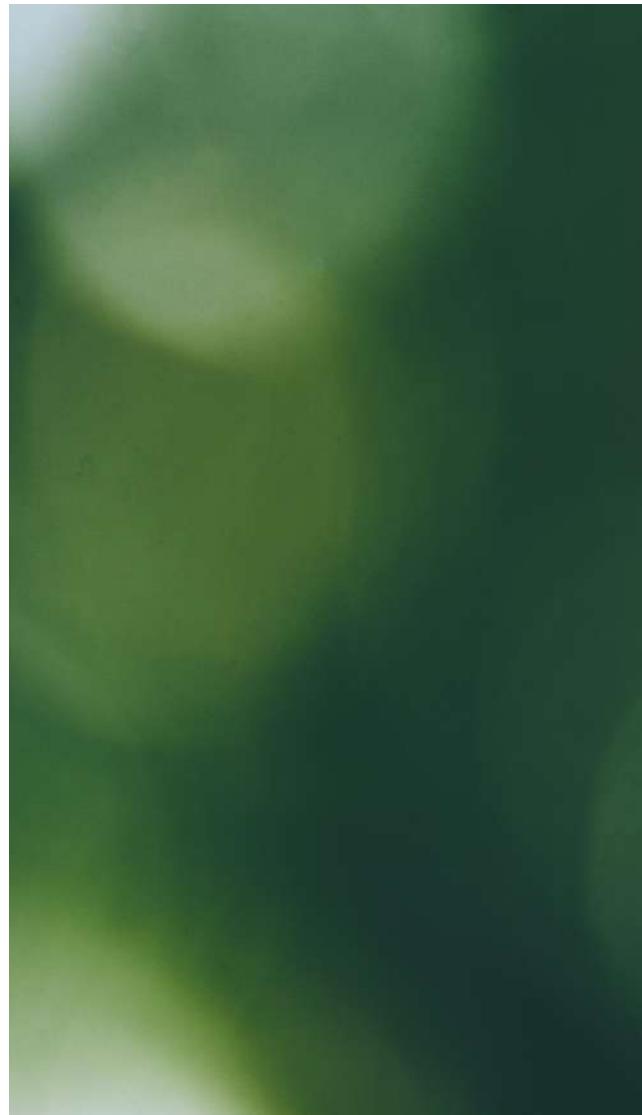
在社会实践中，慈心禅亦展现出强大的疗愈力：斯里兰卡比丘带领贫民窟儿童修持慈心禅，帮助其缓解焦虑；日本筑波大学数据显示，职场人士通过午休观想，焦虑指数降低至百分之四十三。这些案例证明，慈心禅并非抽象的宗教仪轨，而是可操作的心灵调节术，适用于现代社会的精神困境。

四、慈心与智慧的圆融： 超越二元对立的究竟慈悲

佛教强调慈心需与般若智慧相辅相成。《金刚经》警示我们：“若菩萨有我相、人相、众生相、寿者相，即非菩萨。”这是要告诉我们真正的慈心应如《维摩诘经》所述的“无缘大慈，同体大悲”——不执着于能慈所慈的分别。泰国高僧阿姜查尊者更以“慈心似云，智慧如

空”为喻，指出慈心的生灭皆不离空性本质，唯有以智慧观照，方能超越慈悲的二元对立。

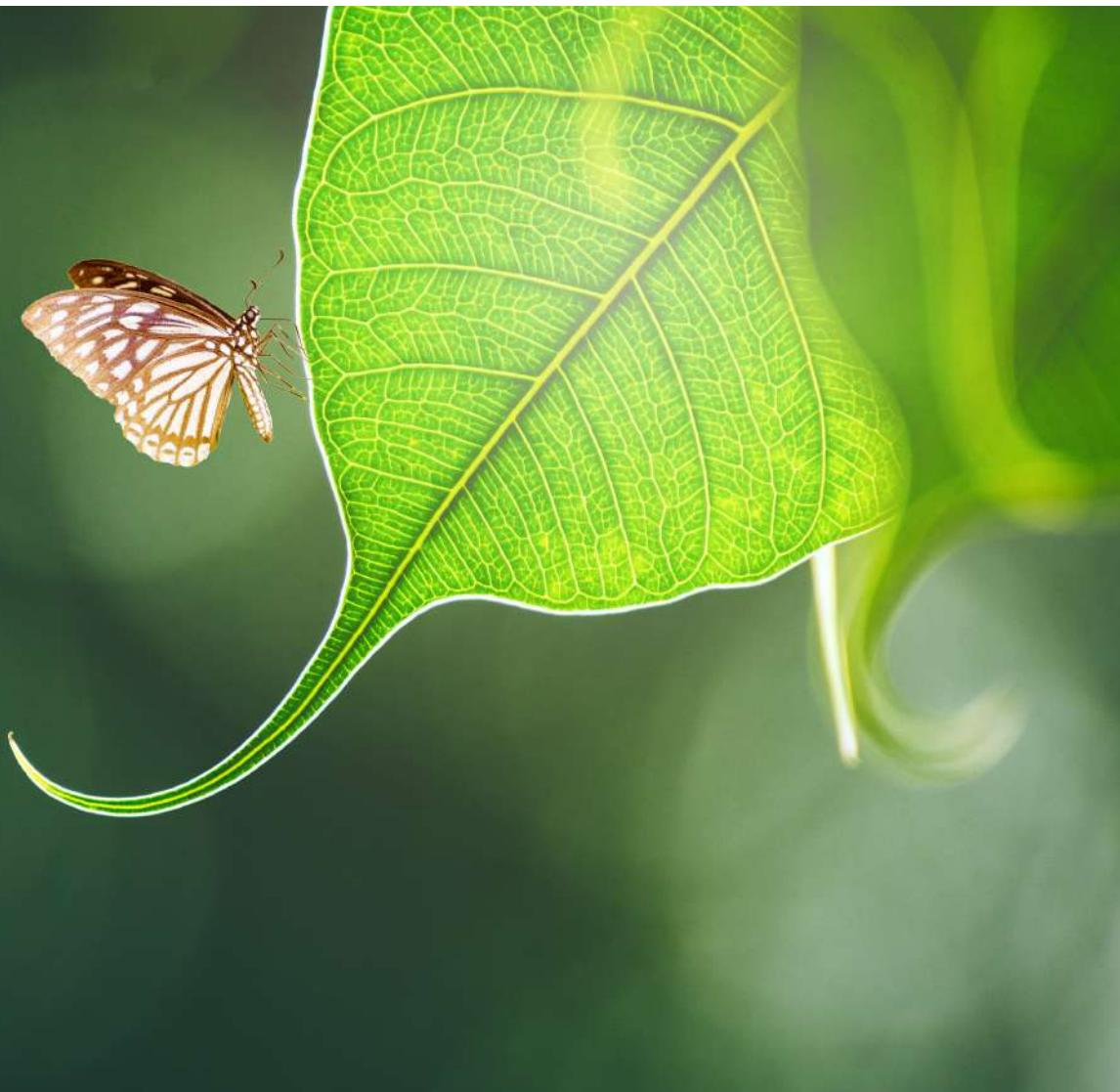
另外，金马仑三宝万佛寺的本道长老曾见一老比丘对咬人的野狗诵念慈经回向，其神态如对诸佛。此景揭示慈心禅的终极境界：对一切存在的本然之爱。这种爱不依赖对象的美丑善恶，而是如阳光普照般的自然流露。当慈心能观照自身的贪嗔痴



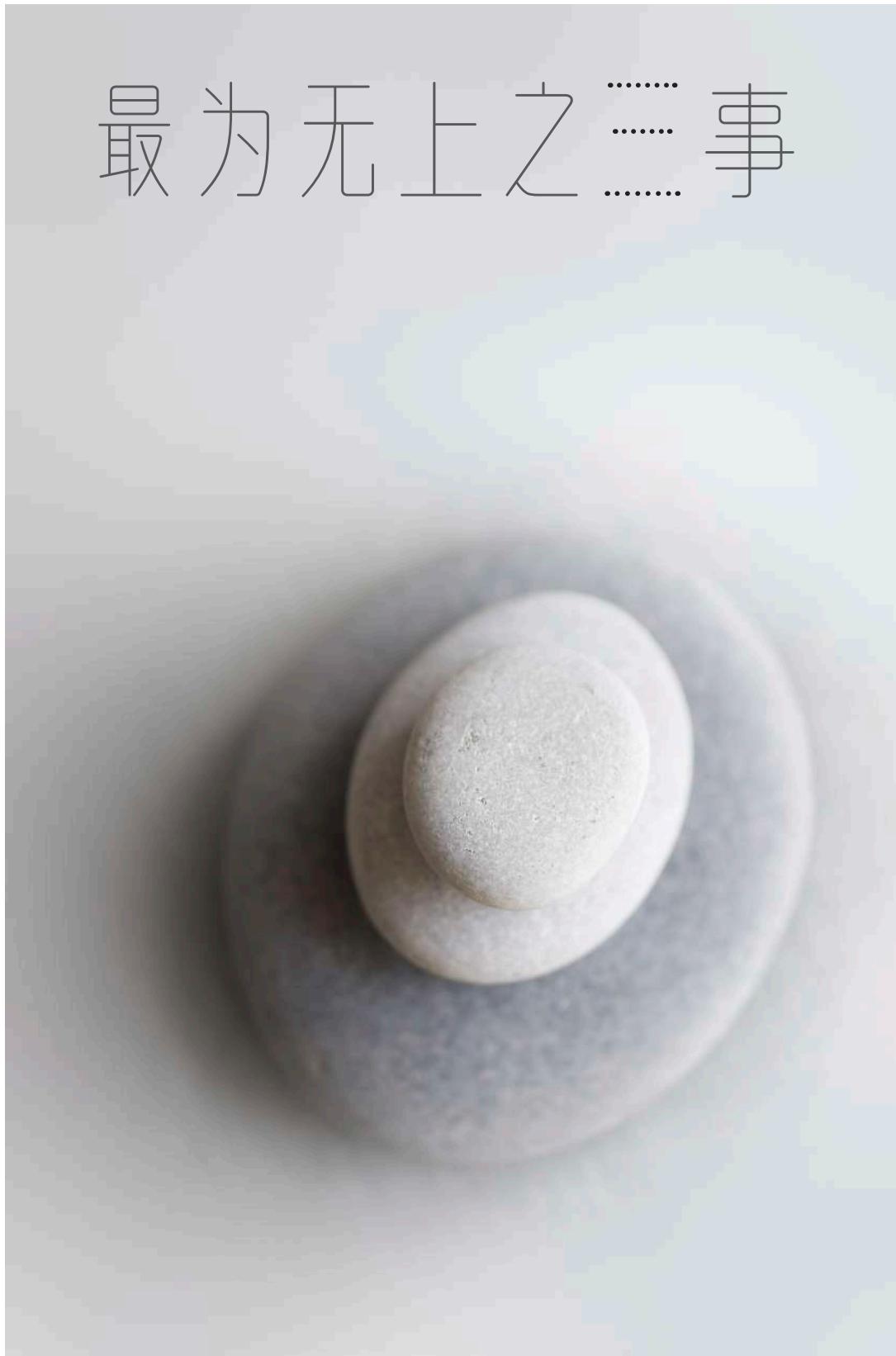
时，修行便从“刻意修持”进入“任运自在”的境地。

在僧侣们每日慈经唱诵中，梵音随风飘荡，恰似佛陀为火宅众生抛下的清凉藤蔓。由此可见，慈心禅法不是逃避现实的避风港，而是穿透无明的智慧之剑；不是局限于宗教的专属修持，而是普世共享的心灵财富。在这个焦虑蔓延的时代，愿学佛者以慈心为灯，照见自他本具的佛性光辉，在给予与接纳

之间，抵达“心净则国土净”的究竟安乐。正如《妙法莲华经》所言：“三界无安，犹如火宅”，而慈心，正是引领我们走出困境的觉醒之路。



最 为 无 上 之 事



在《大般若经》中佛赞三事最为无上，若有人能依照修行，就是真供养佛。

一、发菩提心

发菩提心是学佛修行的基础和前提条件。“菩提”，意为“觉”，故菩提心又称“觉心”。菩提心就是求无上菩提之心。通俗来说，就是上求佛道，下化众生之心。菩提心是诸佛菩萨的最初发心和成佛的正因。修行者只有首先发菩提心，才能产生精进修学的动力，从而更加快速地成就佛道。

如果佛子能够以至诚心发菩提心、护持正法、如教修行，就是在修学最为无上之法，真供养诸佛。

佛陀十分重视菩提心在修学中的作用，因而在各种经典中都强调发菩提心的重要性，劝修学者发菩提心。历代高僧大德都十分重视菩提心在修学中的作用。省庵大师在《劝发菩提心》文中不仅论述了发菩提心的重要意义，还介绍了菩提心得以生起的十种因缘。

二、护持正法

正法，指真正之法，也就是佛陀所说的教法。凡是契合于佛法正理之法，皆称正法。《俱舍论》说世尊正法之体有教、证二种。教正法，指佛所说之经律论三藏；而三十七品等菩提分法，则为证正法。换句话说，教正法即世俗正法之体，证正法即胜义正法之体。为佛弟子，都应当尽心护持正法，才能使正法久住。

若人护持如来所说一句或四句偈语，所获得的功德尚且不可穷尽，更何况能护持被称为三世佛母的《大般若经》，其功德更不可思议。之所以这么说，是因为三世诸佛都是因为修学《大般若经》而成佛。佛陀认为，佛子以法作供养是真供养佛。如果以世间资财供养佛，并不是真正的供养佛。因此，法供养才是真正的供养，其功德也最大。护持正法之人，能够得到两世安乐之善报。正因为护持《大般若经》有如此多的功德，所以，佛劝诫梵天应当经常拥护《大般若经》。

佛陀又告诉梵天，如果娑婆秽土有人在须臾之间护持正法，胜于在净土中经过一劫或更长的时间所获得的功德，因此，应当精勤护持正法。

若有法师宣说《大般若经》，说法之所就是诸佛行处。有情众生对法师说法之所，应当生起善友尊重佛心，恭敬欢喜，供养赞叹。

在《佛说海意菩萨所问净印法门经》中，专门讲述了何为护持正法，以及护持正法的功德。如果一个人能宁舍身命，秘密护持此经等甚深经典，并能居住于寂静处依法修行，就是护持正法。如果有人能为听法或说法因缘，行于一步，或者一出入息之间能专注一心，这就是护持正法。

不仅护持佛所说各种经典是护持正法，恭敬供养，护持讲说经典的法师也是护持正法。因为护持弘扬佛法的法师，让法师为更多的人说法，

饶益更多有情众生，即等同于护持正法。

三、如教修行

如教修行，是指修学者依照佛所说的经教脚踏实地地修行实践。在诸多佛经中，都论述到如教修行的重要意义。如《大方等大集经》所说的“常依圣教，如说修行”，就是要时常遵循佛的言教，并严格依照这些言教来修行，可证得三昧之境。《阿弥陀经》中的若人闻说阿弥陀佛，执持名号，经过一日至七日，若能达到一心不乱，临命终时，阿弥陀佛与观音、大势至菩萨等圣众，就会出现在念佛人跟前。命终时，心不颠倒，就能往生阿弥陀佛极乐国土。我们修净土法门时，不仅要依经文所说念佛名号，而且还应深信佛语不虚，如此方可称为如说修行。如果我们虽依经文所说修行，心中对佛的言教存有疑问，就不能称作如说修行。

如果佛子能够以至诚心发菩提心、护持正法、如教修行，就是在修学最为无上之法，真供养诸佛。将来，一定能够得到修行的利益。



《楞严经》有云：“如人以手，指月示人。彼人因指，当应看月。”这句经文的字面意思是说，如果有人用手指示月亮，那么人们就会通过手指的方向，看到月亮。再往深一层，“手指”代表佛陀留给我们的经教，以及祖师大德的语录，“月亮”则指众生本具、不生不灭的自性，而“看到月亮”就意味着明心见性。

星云大师作为一代高僧，一直在做利益众生事业，直到生命的最后一刻。虽然他已经离开了我们，但却留给我们很多言教，这些话看似平常，却能够为有缘人、有心人带来启示。笔者特挑选了大师的三句名言，并试着分享一下自己浅薄的理解。

**春天，不是季节，
而是内心；
生命，不是躯体，
而是心性；
人生，不是岁月，
而是永恒。**

“春天，不是季节，而是内心；生命，不是躯体，而是心性；人生，不是岁月，而是永恒……”

真人不露面，露面非真人。禅宗的丛林里，多少烧火的、挑水的、煮饭的行者，都是在工作中参究悟道，凡夫肉眼是无法识得其真面目的。

《华严经》有言：“心如工画师，能画诸世间。五蕴悉从生，一切唯心造。”就连天堂地狱、六道轮回都是唯心所现，更不用说春夏秋冬、地水火风、岁月时间了。也正因如此，身处于同一个空间的我们，却有着各自不同的内心世界。我们用一颗妄想心建立起了世间，认幻为真，活在自己想象的世界里，被感觉牵着鼻子走，不得自在。

可实际上，生命是永恒的，时间是相对的，万相是虚妄的。人，乃至一切众生，都不会“死”，都永远“生”，更准确的说，根本就没有生和死的问题！因为所谓“死亡”的，只是一具临时的皮囊罢了，就像是寄居蟹背着的贝壳家，会随着因缘不断更换。真正的“我”，“无所从来，亦无所去”，如如不动。“即心即佛”，我们本来

有佛性，只是因为颠倒妄想而迷失了，忘记了本来，所以我们要返本归元，去悟到、去见到那个不生不灭的“我”！

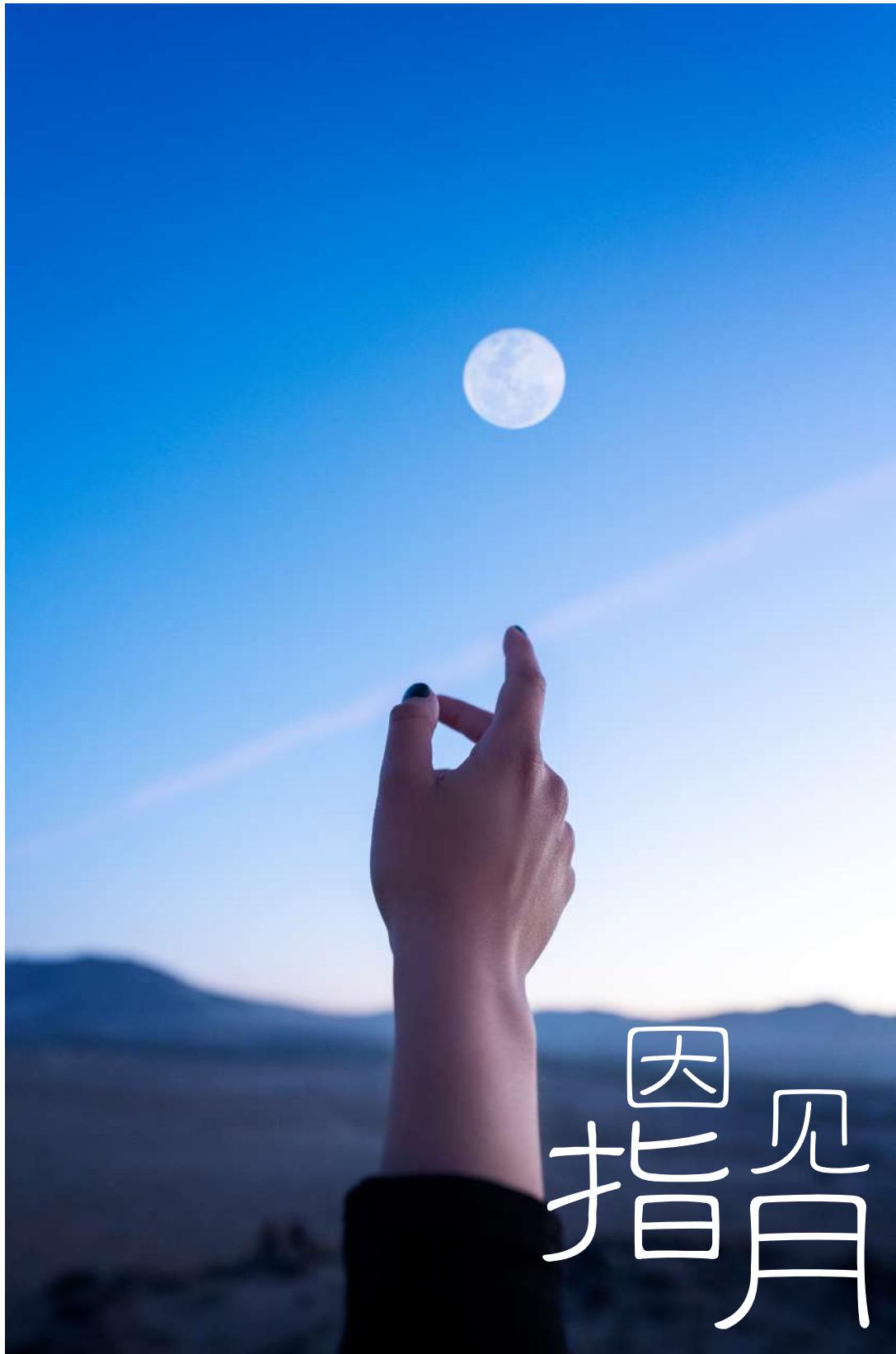
“无言，心心相印，是谈话最高艺术；无相，事事默契，是做事最高境界。”

无言，并不是摒弃语言文字，而是不能为之所束缚。所谓“言语道断，心行灭处”，概念、知见太多，也会成为障道因缘，无法亲证本来面目。诸佛菩萨、历代祖师，以及开悟见性之人，他们都是以心印心的，就如佛陀拈花，迦叶微笑。他们清清楚楚地知道，众生同一佛性，诸佛共一法身。

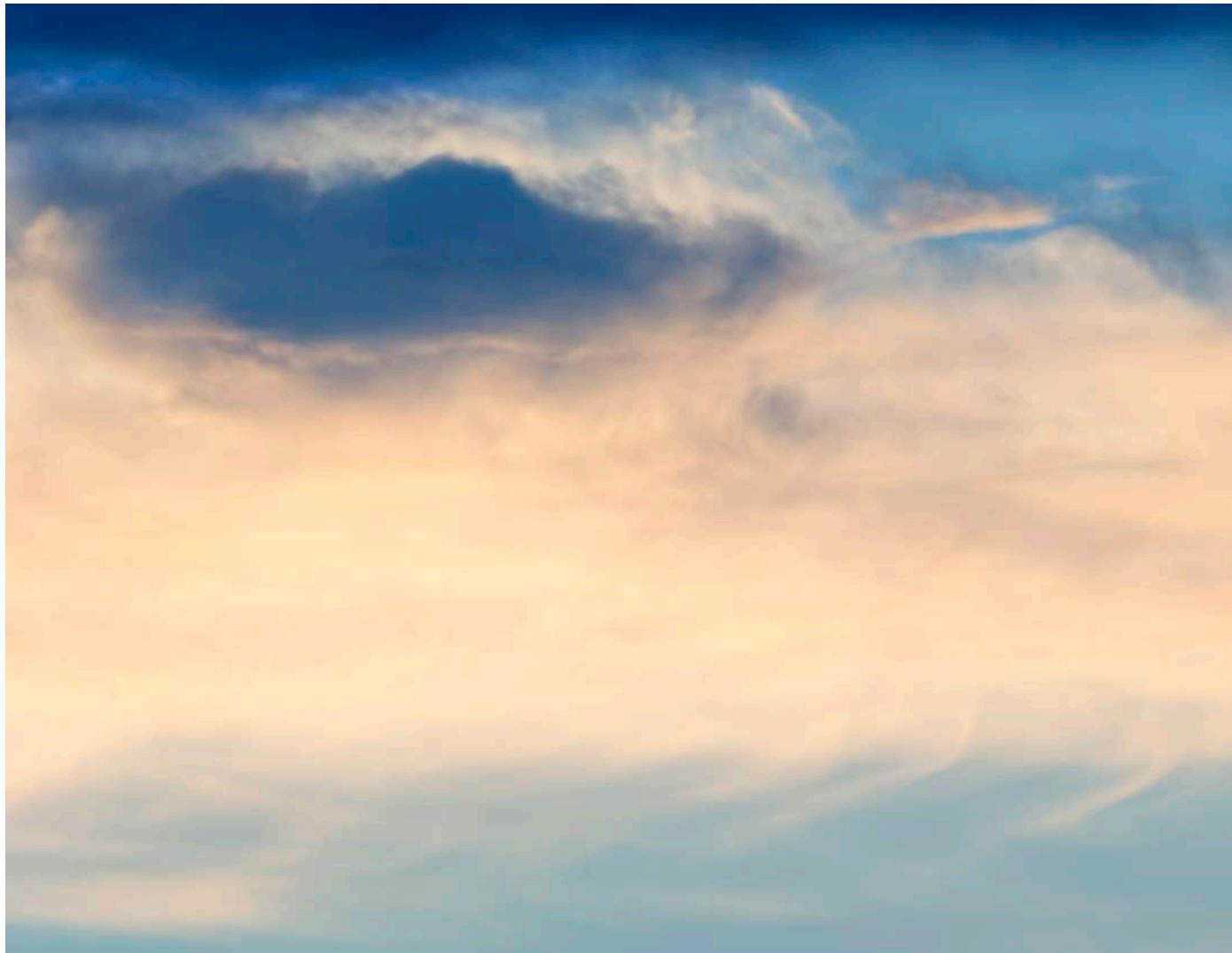
无相，并不是没有形象，而是不被外相所迷，于相离相，见相而不着相。《金刚经》中的两句经文就完美地诠释了无相：“凡所有相皆是虚妄，若见诸相非相，即见如来。”

“若以色见我，以音声求我，是人行邪道，不能见如来。”可反观我们自己，一直在分别名相不休、妄执是非善恶，所以才烦恼不断，轮回六道不已。

“真人不露面，露面非真人。禅宗的丛林里，多少烧火的、



/ 磬陀钟磬





挑水的、煮饭的行者，都是在工作中参究悟道，凡夫肉眼是无法识得其真面目的。”

《六祖坛经》云：“佛法在世间，不离世间觉。离世觅菩提，恰如求兔角。”慧能大师告诉我们，不要以为世间法以外，另有一个出世间法，如果我们把世间法弄清了、看破了，那就是出世了。

实际上，悟道之后的境界是“没有境界”，所以佛陀和历代祖师都用“不可思议”

来形容。分享一个公案：一位禅师在开悟后写了一首偈子：“家住闽山东复东，其中岁岁有花红。而今再到花红处，花在旧时红处红。”意思是说，我的家住在闽山的东边，那里每一年都会有鲜花开放在漫山遍野。现如今（开悟后），我又来到旧时的地方，那些花还是在本来的地方开放着，没有改变。

这首诗告诉我们，其实悟后和悟前是“一模一样”的，悟前喜欢吃蛋糕，悟后依然喜欢，悟前害怕蟑螂，悟后依然害怕……但是，悟后和悟前又“完全不同”，这是心境上的变化，因为不再生活在颠倒的、假相的世界里，而是见到了真实相——万事万物回到原点的样子。只是在外相上，以旁人的眼光来看，这个人悟前悟后是没有差别的。那些开悟的行者，他们虽仍过着烧火、挑水、煮饭的生活，但却是在身体力行，演说着无上甚深微妙法，正所谓“饥来吃饭倦来眠，只此修行玄更玄。说与世人浑不信，却从身外觅神仙。”

不过，有一点值得注意，因指见月，并非执指为月！“指”只是助缘，我们的终极目标是见到月亮，而不是研究手指。其实，开篇提到的《楞严

经》句后面，还有一段话：

“若复观指，以为月体，此人岂唯亡失月轮，亦亡其指。”这也正应了《金刚经》中的比喻，渡河的木筏只是辅助工具，到达彼岸才是目的，切莫舍本逐末！

**万法是心光，
诸缘惟性晓。
本无迷悟人，
只要今日了。**

衷心祝福所有的修行人，都能够具足福德因缘，遇到明眼善知识指点迷津，“因指见月”！



“水”者，江河湖海之中，鳞介水族之属；“陆”者，山林原野之上，飞禽走兽之伦。水陆法会乃汉传佛教中最盛大、最隆重的普度法会，如浩瀚莲华，遍覆十方。

然其广度远超字面，其涵盖六道四生，上至诸天仙众，下及地狱幽冥，凡圣同居，皆在济拔之列。正如《水陆仪轨会本》所示：“法界圣凡水陆普度大斋胜会。”其悲心之广，愿力之宏，功德之巨，诚为不可思议。

水陆法会好比末法浊世中一盏普照幽冥的智慧明灯，一座广度众生的慈航宝筏。

水陆法会始于南朝梁武帝萧衍，相传武帝夜梦神僧告曰：“六道四生，受苦无量，何不作水陆大斋普济群灵？”武帝随即召请高僧宝志禅师，披览经藏，广搜贝叶。终于，历时三载，于润州（今镇江）金山寺首创水陆大斋法会。梁武帝亲临法席，虔诚礼拜，感得祥瑞频现。

水陆法会历时七昼夜，分设内坛与外坛，以无遮普施之心，庄严有序地平等供养法界圣凡，普施法味。

内坛乃法会枢要，进行最核心之密仪。法会启建之初，必行“发符悬幡”大典。“符”者，如帝释天网，召请十方法

界六道众生；“幡”者，高悬云表，如光明宝幢，昭告三途幽冥此有得度之场。

其后，上“奉请上堂”、“奉供上堂”礼请诸佛菩萨、十方圣贤、护法龙天降临法筵，悲悯纳受供养。而下“告赦”祈求赦放受苦群灵，令其赴会闻法。“请下堂”则广召六道凡众，特别是三途苦难众生，齐赴法会。“幽冥戒”尤为悲深，法师为六道群灵，尤其是幽冥众生传授三皈五戒乃至菩萨戒，播下解脱正因。

《地藏菩萨本愿经》明示：“临命终人，家中眷属，乃至一人，为是病人高声念一佛名…是命终人，除五无间罪，余业报等，悉得消灭。”法会中万众虔诵佛号经咒，其力更巨。最终之“圆满供”、“圆满香”、“送圣”等，将无量功德普皆回向。

外坛分设大坛（梁皇坛）、诸经坛、法华坛、净土坛、华严坛、楞严坛等。大坛礼拜《梁皇宝忏》，此忏乃梁武帝为超度郗氏皇后所制，忏文恳切，消业力量宏大，经云：

“忏悔之法，能灭众罪，能生善根。”

其余各坛讽诵大乘诸经典如《妙法莲华经》、《大方广佛华严经》、《大佛顶首楞严经》、《金刚经》、《无量寿经》、《阿弥陀经》等。经声琅琅，梵呗悠扬，昼夜不歇，汇聚成





不可思议之法音海潮。此共修之力，远超独修。

《俱舍论》有言：“万人共造善恶因，每人均得万人果。”法会期间，僧俗二众精进不怠，恪守斋戒，身口意三业清净，所集功德清净无漏，如海纳百川，浩瀚无边。

水陆法会功德利益之广大，难以言诠，略述其要：《地藏经》云：“若有男子女人，为是病人，然灯造旛，放生修福，是人若是业报合受重病者，承斯功德，寻即除愈，寿命增益。若是业报命尽，应有一切罪障业障，合堕恶趣

者，承斯功德，命终之后，即生人天，受胜妙乐。”水陆法会之功德，远胜寻常，于超荐之力，尤为显著。以清净僧团如法修行之功德力，结合大众至诚心力，回向累世父母师长、六亲眷属、冤亲债主及一切无祀孤魂，能助其消除恶业，脱离三途剧苦，转生善道，乃至往生净土。

《金光明最胜王经》云：“由闻经力，能令众生，所有罪障，皆得消灭；所有病苦，悉皆除愈；所有忧恼，皆得解脱。”法会圆满，参与者身心轻安，智慧增长，家庭和乐，事业顺遂，得现世安稳福



报。参与法会之斋主及信众，身心投入，虔诚礼拜，诵经持咒，广修供养，结清净缘，种大福田。此过程即是大忏悔、大修行，能洗涤无始劫来之业障尘垢，化解宿世冤结，消除现前疾厄灾障。

《法华经·方便品》有言：“若人散乱心，入于塔庙中，一称南无佛，皆已成佛道。”何况如法参与如此盛大之普度法会，其功德善根，焉可思议？法会心量广大，非为一人一家，而是为法界一切沉沦受苦众生拔苦与乐。此无缘大慈、同体大悲之心行，与菩萨道深相契合。广结法界善

缘，冥冥之中积累无量阴德，为成佛道种下深厚资粮。

《佛说布施经》云：“以法布施，功德无量。”护持如法水陆道场，令正法宣流，即是最高上法布施之一。

水陆法会好比末法浊世中一盏普照幽冥的智慧明灯，一座广度众生的慈航宝筏。水陆法会是佛教慈悲济世精神之集中体现，其庄严仪轨、精深义理、广大愿行，感化人心，令见闻者生起对三宝之信心。居士积极参与，出钱出力，护持道场，庄严佛事，即是护持正法久住，功德无量。

水陆法会的巍巍功德，愿诸佛弟子，深体佛陀慈悲，珍惜此殊胜法缘，以至诚心、广大心、清净心、精进心，积极参与、护持、赞叹水陆法会。以此无上胜因，不仅超荐先亡于莲邦，解冤释结于当下，更能庄严自身之菩提道果，汇聚福慧资粮，终证无上菩提！



/ 本寺活动



寺院活动

托钵暨供僧法会

1月1日 (农历十一月十三)
上午8时至中午12时
地点: 大悲殿

吉祥斋天法会

1月1日 (农历十一月十三)
上午6时至8时
地点: 大悲殿广场
法会赞助: \$10, \$20, \$50
供品赞助: 金玉满堂 (\$28)
福寿安康 (\$38)

2月25日 (农历正月初九)
上午7时至9时
地点: 大悲殿广场
供品赞助: 礼篮 (\$88)

虔礼《金刚宝忏》

1月1日 (农历十一月十三)
下午1时30分至4时30分
地点: 大悲殿

大悲忏法会

1月15日 | 2月14日 | 3月15日 |
4月14日 (每逢农历廿七日)
上午10时至11时30分
地点: 大悲殿

大年除夕闻钟声: 叩钟偈 • 早课 • 礼祖

2月16日至17日
(大年除夕至正月初一)
晚上11时30分至凌晨1时
地点: 大悲殿

农历新年如意灯法会

2月28日 (农历正月十二)
上午10时至11时
地点: 大悲殿
费用: 每盏 \$68挂于大悲殿
每盏 \$368挂于光明殿
亮灯日期: 大年除夕至正月十五元宵节
晚上7时至10时

消灾

3月1日 (农历正月十三)
上午10时至11时10分
地点: 大悲殿

补运

3月3日 (农历正月十五)
上午6时30分至下午2时
地点: 大雄宝殿

线上念诵观世音菩萨圣号

3月19日至4月16日
(二月初一至廿九)
诚心念诵“南无观世音菩萨”

观世音菩萨圣诞法会 (有待确定)

4月6日 (农历二月十九)
上午10时至11时30分
地点: 大悲殿

佛教礼仪班 — 中文 (有待确定)

4月11日 (农历二月廿四)
上午9时至11时
地点: 聚缘坊

三皈五戒预备班 — 中文 (有待确定)

4月11日 (农历二月廿四)
下午1时至3时
地点: 聚缘坊

授三皈五戒典礼 (有待确定)

4月12日 (农历二月廿五)
中午12时至下午2时30分
地点: 有待确定

寺院生活体验 (3至14天)

请浏览 kmspks.org 查看活动内容。

短期静修 (1个月至1年)

请浏览 kmspks.org 查看活动内容。



禅学入门

舒心 . 正念 . 静坐班 (有待确定)

下午2时至3时30分
晚上7时45分至9时15分
地点: 般若禅堂

正念禅修 (有待确定)

地点: 般若禅堂
费用: \$60

禅修营 (有待确定)

地点: 般若禅堂



佛学课程

2026普觉中文佛学班

晚上7时30分至9时
地点: 宏船老和尚纪念堂 | 一楼课室
费用: \$120 (每学年)
请浏览 kmspks.org/dharma
查看详细课程内容。

第一学年

3月2日至11月2日 (每逢星期一)

第二学年

3月4日至11月4日 (每逢星期三)

第三学年

3月4日至11月4日 (每逢星期三)

地藏经—解读与实修

2月28日至10月17日 (每逢星期六)
下午1时30分至4时
地点: 宏船老和尚纪念堂 | 一楼课室
费用: \$130

深入忏法好修行系列: 《梁皇宝忏》

3月2日至11月2日 (每逢星期一)
晚上7时30分至9时
地点: 宏船老和尚纪念堂 | 一楼课室
费用: \$120

佛法系列课程 《维摩诘经》

4月18日至6月6日 (每逢星期六)
上午9时30分至11时
地点: 宏船老和尚纪念堂 | 一楼课室
费用: \$25

佛法系列修持课程

3月7日至4月11日 (每逢星期六)
上午9时至11时
地点: 宏船老和尚纪念堂 | 三楼课室
费用: \$40



报名方式

欢迎游览
kmspks.org
kmspks.org/activities/

接待处
9am — 4pm
(午休: 11.30am — 12.30pm)

普觉坊
11.30am — 6pm
(Bras Basah Complex #03-39)



社区活动

社区活动 ▶

农历新年书法班

1月10日与24日
上午8时30分至10时30分
地点: 万佛宝塔, 4楼课室
费用: \$38

儿童书法班 (第一学期)

1月10日至5月2日 (每逢星期六)
下午2时30分至4时
地点: 万佛宝塔, 4楼课室
费用: \$220

弟子规 · 亲子班

1月11日至5月10日 (每逢星期日)
上午9时30分至11时30分
地点: 万佛宝塔, 4楼课室
费用: \$50

农历新年 · 现场挥春

1月15日、17日与18日
上午10时至下午1时
地点: 斋堂外
费用: 随缘乐捐

新春花艺工作坊

1月24日
上午9时至11时
地点: 万佛宝塔, 4楼课室
费用: \$88 (乐龄 \$48)

成人书法基础班《楷书》系列一

1月31日至5月16日 (每逢星期六)
A组: 上午8时30分至10时30分
B组: 上午11时至下午1时
地点: 万佛宝塔, 4楼课室
费用: \$175

捐血活动

2月1日
上午9时至下午3时
地点: 聚缘坊
联络: 新加坡红十字会 redcross.sg
电话: 6220 0183

农历新年 · 手写挥春

1月31日与2月7日
上午8时30分至10时30分
地点: 万佛宝塔, 4楼课室
费用: \$38

茶艺初级课程 (第一学期)

2月28日至3月7日 (每逢星期六)
上午9时至下午2时30分
地点: 万佛宝塔, 4楼课室
费用: \$95

成人抄经班 (系列一)

1月11日至3月22日 (每逢星期日)
中午12时30分至下午2时
1月12日至3月23日 (每逢星期一)
上午9时至10时30分
地点: 万佛宝塔, 4楼课室
费用: \$50

日式花艺体验课

3月7日
下午1时30分至4时
地点: 万佛宝塔, 4楼课室
费用: \$68

儿童硬笔书法班

3月14日
上午9时至10时30分
地点: 万佛宝塔, 4楼课室
费用: \$20

成人硬笔书法班

3月14日
上午11时至12时30分
地点: 万佛宝塔, 4楼课室
费用: \$20

桌花工作坊

4月18日
上午9时至11时
地点: 万佛宝塔, 4楼课室
费用: \$88

心悦康龄 ▶

天天康龄 兴趣小组

3月18日至10月21日 (每逢星期三)
上午9时30分至11时30分
地点: 宏船老和尚纪念堂, 三楼课室

《心经》念诵班 (第一学期)

3月17日至5月19日 (每逢星期二)
上午10时至11时
地点: 宏船老和尚纪念堂, 三楼课室
费用: \$10

康乐韵动 (第一学期)

3月17日至5月19日 (每逢星期二)
下午1时至2时30分
地点: 宏船老和尚纪念堂, 三楼课室
费用: \$10



普觉坊活动

普觉坊【百胜楼】书法班

1月29日至4月16日 (每逢星期四)
下午3时至5时
晚上 7时至9时
费用: \$165 (10堂课)
材料费: \$27

双语营养课 — 消化系统健康管理 和膳食计划

3月21日
下午2时至5时
费用: \$68

线上课程 — 乐龄基础佛学分享

4月9日
下午2时至3时
免费, 欢迎随喜乐捐

人生故事书工作坊

4月19日, 26日 |
5月3日, 10日, 17日, 24日
上午10时至中午12时30分
费用: \$160 (6堂课, 包括材料)



更多法会与活动
详情欢迎联系

6849 5326 | sed@kmspks.org
6849 5346 | meditationhall@kmspks.org
6849 5345 | ded@kmspks.org
6849 5300 | gratitude@kmspks.org

6849 5359 / 6849 5317 | community@kmspks.org
6849 5339 | joyousheart@kmspks.org
6849 5351 | counselling@kmspks.org
6336 5067 | awarenesshub@kmspks.org

活动日期、时间与地点将有所更动。以上详情已在印刷前确定更新。
请浏览 kmspks.org 以获取最新资讯。

/ CALENDAR



MONASTERY EVENTS

Alms and Sangha Offering

1 Jan | 8am to noon
Venue: Hall of Great Compassion

Offering to Buddha and Celestial Beings

1 Jan
6am to 8am
Venue: Hall of Great Compassion Compound
Puja Sponsorship: \$10, \$20, \$50
Offering Items Sponsorship: \$28, \$38

25 Feb
7am to 9am
Venue: Hall of Great Compassion Compound
Offering Items Sponsorship: \$88

The Great Diamond Gem Repentance

1 Jan
1.30pm to 4.30pm
Venue: Hall of Great Compassion

The Great Diamond Gem Repentance

1 Jan
1.30pm to 4.30pm
Venue: Hall of Great Compassion

Lunar 27th Great Compassion Repentance Puja

15 Jan | 14 Feb | 15 Mar | 14 Apr
10am to 11.30am
Venue: Hall of Great Compassion

Chinese New Year Bell Resonance

16 to 17 Feb
11.30pm to 1am
Venue: Hall of Great Compassion

Chinese New Year Wish-Fulfilling Lanterns Puja

28 Feb
10am to 11am
Venue: Hall of Great Compassion
\$68 per Lantern @ HOGC
\$368 per Lantern @ HOUB
Lantern Lighting: 16 Feb to 3 Mar, 7pm to 10pm

Chinese New Year Puja

1 Mar
10am to 11.10am
Venue: Hall of Great Compassion

补运

3 Mar
6.30am to 2pm
Venue: Hall of Great Strength

Online Pledge of Avalokiteshvara Bodhisattva Name Chant

19 Mar to 16 Apr
Recite the sacred chant of "Namo Guan Shi Yin Pu Sa"

Birthday of Avalokiteshvara Bodhisattva — The Great Compassion Puja (TBC)

6 Apr
10am to 11.30am
Venue: Hall of Great Compassion

Buddhist Etiquette Class — Mandarin (TBC)

11 Apr | 9am to 11am
Venue: Ju Yuan Fang

3 Refuge 5 Precepts Preparatory Class — Mandarin (TBC)

11 Apr | 1pm to 3pm
Venue: Ju Yuan Fang

3 Refuge 5 Precepts Ceremony (TBC)

12 Apr | Noon to 2.30pm
Venue: To Be Confirmed

Temple Stay (3 to 14 days)

Please visit kmspks.org for more information.

Short-term Retreat (1 month to a year)

Please visit kmspks.org for more information.



MEDITATION

Relaxation and Mindfulness Meditation (TBC)

2pm to 3.30pm
7.45pm to 9.15pm
Venue: Prajna Meditation Hall

Mindfulness Meditation Group Practice (TBC)

Venue: Prajna Meditation Hall

Meditation Retreat (TBC)

Venue: Prajna Meditation Hall



DHARMA CLASSES

2026 English Buddhism Course (Year 1 & 2)

7.30pm to 9pm
Venue: Ven. Hong Choon Memorial Hall, Level 1 Classroom
Fee: \$120 (per year course)
Please visit kmspks.org/dharma for detailed courses information.

Year 1

3 Mar to 3 Nov (every Tuesday)

Year 2

3 Mar to 10 Nov (every Tuesday)

Walking the Path to Liberation — based on the Satipatthana Sutta

5 Mar to 12 Nov (every Thursday)
7.30pm to 9pm
Venue: Ven. Hong Choon Memorial Hall, Level 1 Classroom
Fee: \$120



COMMUNITY

General ▶

Blood Donation Drive 2026

1 Feb
9am to 3pm
Venue: Ju Yuan Fang
Contact: Singapore Red Cross at 6220 0183 or visit redcross.sg

Ikebana Flower Arrangement

7 Mar
1.30pm to 4pm
Venue: Pagoda of 10k Buddhas, Level 4 Classroom
Fee: \$68

Hair-for-Hope

19 Apr
10am to 1.30pm
Venue: Hall of No Form



REGISTRATION

Online
kmspks.org
kmspks.org/activities/

KMSPKS Reception Office
9am to 4pm
(Lunch break: 11.30am to 12.30pm)

Awareness Hub
11.30am to 6pm
(Bras Basah Complex #03-39)



AWARENESS HUB

CHILDREN ▶

Mindfulness for Kids — Dot B (Age 11-17)

11, 18, 25 Jan | 1 Feb
2pm to 3.30pm
Fee: \$125 per pax for 4 sessions

Children's Art Class

31 Jan to 18 Apr (every Saturday)
25 Apr to 4 Jul (every Saturday)
2pm to 3.30pm
Fee: \$65 per pax for 10 sessions

WELLNESS ▶

Senior Art and Crafts

7 Jan, 4 Feb, 4 Mar, 1 Apr
1.30pm to 3pm
Fee: \$10 per session

Mindfulness Foundation

9, 16, 23, 30 Jan
7pm to 9pm
Fee: \$164 per pax for 4 sessions

Understanding Stress and Anxiety through LEGO® SERIOUS PLAY®

8, 15, 22, 29 Mar
5, 12, 19, 26 Apr
2pm to 3.30pm
Fee: \$350 per pax for 8 sessions

Managing Digestive Health and Meal Planning (Bilingual)

21 Mar
2pm to 5pm
Fee: \$68 per pax

Mental Exercises for a Healthy and Happy Brain

22, 29 Apr
1.30pm to 3.30pm
Fee: \$60 per pax for 2 sessions

YOGA ▶

Hatha Yoga

Monday Class:
2 Mar to 4 May
6.45pm to 8.15pm
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

Wednesday Class:

4 Feb to 15 Apr
22 Apr to 1 Jul
6.30pm to 7.45pm
14 Jan to 25 Mar
1 Apr to 10 Jun
7.45pm to 9pm
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Walk in: \$25 per session

Friday Class:

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11am to 12.15pm
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Walk in: \$25 per session

Saturday Class:

14 Mar to 23 May
9.30am to 11am
Fee: \$184 per pax for 10 sessions
Walk in: \$27 per session

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Tuesday Class:
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24 Mar to 26 May
2.30pm to 4pm
Fee: \$164 per pax for 10 sessions
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— Buddha

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Lead a righteous life;
lead not a base life.

The righteous live happily both in
this world and the next.

— Buddha —

行正法善行，勿行于恶行；
依正法行者，此世他世乐。

— 佛祖 —



May all sentient beings have happiness and its causes. • May all sentient beings be free of suffering and its causes.

- May all sentient beings not be separated from sorrowless bliss. • May all sentient beings abide in equanimity,
be free of bias, attachment and anger and practise compassion with others.

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How to Develop a Kind Heart



Do you want to be happy? Do you want to have a healthy and satisfying life? This is not an advertisement for a marvellous new health product, but an encouragement to be more kind and loving.

Everyone wants happiness and health, but not everyone realises that loving-kindness is an essential ingredient for these. Why? Because loving-kindness frees us from self-centredness and self-importance which disturb our peace of mind. Self-centredness is the cause of such problems as hatred for enemies, envy for rivals and clinging-attachment to family and friends.

These disturbing mental attitudes, if untreated, can even lead to physical ailments. Loving-kindness helps us to overcome these problems and paves the way for good relations with friend and foe alike.

A kind, loving heart values people more than things. Instead of seeking happiness solely through work, knowledge, consumer goods, travel, entertainment, or sports, we devote more energy to the people in our lives. We spend time with them, listening when they want to talk and sharing with them our own thoughts and feelings. In these ways, our relationships grow closer and deeper. On the other hand, if we do

not know how to give and receive love we will not be truly happy, no matter how many degrees we have, how wealthy we are or how high we climb the social ladder.

You may think, "Yes, I know all that. I want to have loving-kindness, but it is so difficult." This is true. Selfishness, anger and the like arise as naturally as water flowing downhill, while being kind is as difficult as pushing a boulder uphill.

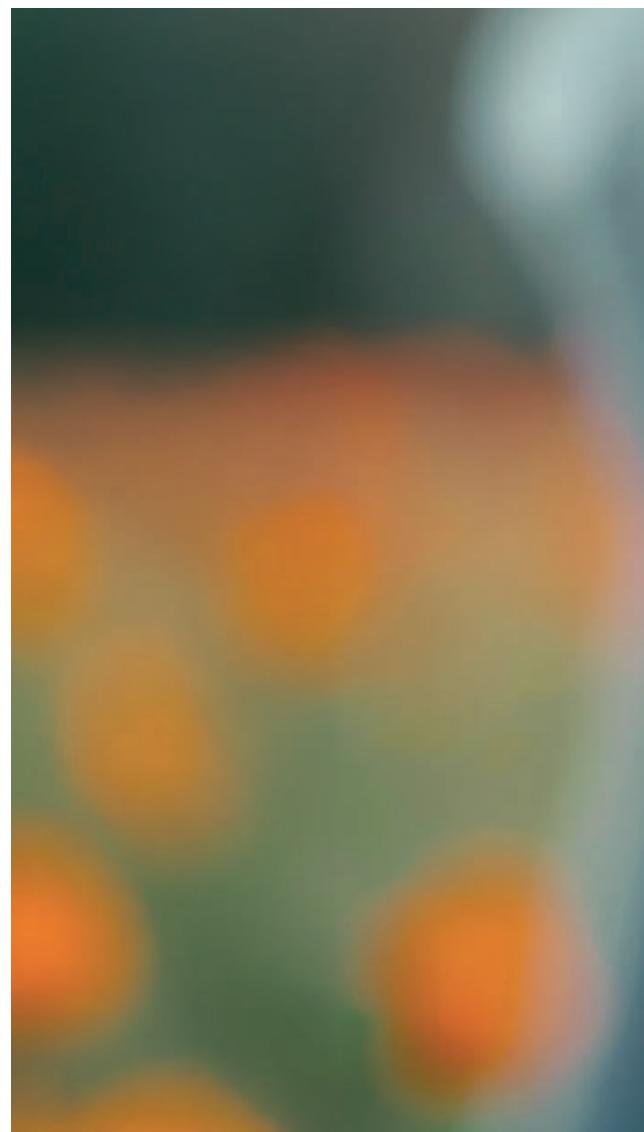
It is like learning to play the piano: the more you practise, the better you become.

Loving-kindness is difficult but not impossible. We can change ourselves. When I was young, I did not know how to get along with others. I had a bad temper, behaved selfishly and suffered a lot because I had few friends. I wished to be like my schoolmates who were cheerful, friendly and kind, but it seemed that I was doomed to be always grumpy and unkind.

Later, I discovered Buddhism, which teaches

not only that we should be kind, but how to be kind. The Buddha's teachings reveal a rich array of methods — such as different types of meditation, purification practices and devotional prayer — that can be used to free ourselves of negative attitudes like anger or selfishness and develop positive ones like loving-kindness and compassion. It is my experience that these methods work. Not that my anger and selfishness have completely disappeared! They still arise, but less frequently than before, and kind-heartedness arises more often.

Some people are born with an abundance of wholesome qualities. They are kind, peaceful, respectful, considerate of others, and take delight in doing good deeds. They are like this because of their familiarity with these qualities in their previous lives. Actually, we all have many good qualities, but in some of us they are less developed. That is why in Buddhism, we train ourselves to think and behave in a kind and considerate way. The more we practise being kind and helpful, the more these qualities will arise naturally and spontaneously. It



is like learning to play the piano: the more you practise, the better you become.

One of the best ways to develop a kind heart is through contemplating the four immeasurable



thoughts: love, compassion, sympathetic joy, and equanimity. They are called “immeasurable” because they extend to all beings and because we create immeasurable positive energy and purify immeasurable negative

energy through developing them. They are also called “the four sublime states” because developing them in our minds makes us like the sublime buddhas, bodhisattvas and arhats who are beyond attachment and aversion.

The four immeasurable thoughts are expressed in the following prayer:

**May all sentient beings have happiness and its causes;
May all sentient beings be free of suffering and its causes;
May all sentient beings not be separated from sorrowless bliss;
May all sentient beings abide in equanimity, free of bias, attachment, and anger.**

By reciting this prayer slowly and sincerely one or more times each day, and reflecting on its meaning, we can develop a heart of kindness towards all beings.



Venerable Sangye Khadro

is a resident nun in Sravasti Abbey, USA.

This article is extracted from the book “Awakening a Kind Heart”.



Scan the QR code to see this book online.

We must be aware of ourselves every time we speak; to know the many steps the mind goes through before words arise. When you make a habit to know yourself, awareness in speech naturally becomes part of that habit.

In my retreats, I used to have my meditation students (yogis) remain silent for two-thirds of the retreat. During the final-third, I would explain how to be mindful while speaking and let them practise mindful speech for a few days. Ideally, they would have built up enough momentum to continue being aware while talking. However, after some time, I noticed that when yogis spoke without mindfulness, their momentum is gone. Now, I limit this exercise to

one whole session just to give them a taste of what mindful speaking feels like.

Know that you are speaking, notice whatever part of the speaking experience is most obvious to you.

I did not invent this idea of cultivating awareness while talking. It is nothing extraordinary. The Satipatthana Sutta prescribes, “When silent, be silent with awareness and wisdom, when speaking, speak with awareness and wisdom,” but few people practise this. It is difficult to be mindful when speaking or seeing because we rarely train our awareness in these activities. Without momentum in mindfulness,

awareness quickly slips away. The whole purpose of my retreats is to teach the yogis a skill that they are supposed to bring into and use, so that mindfulness becomes a way of life.

Awareness of speech is not a strange or wonderful thing but something very simple: be mindful when you speak. Some people would ask, “What should I be aware of?” I tell them, “Know that you are speaking, notice whichever part of the speaking experience is most obvious to you.” During the retreat, we observe body sensations, feelings and the mind. All these are still present when we speak. We simply notice which aspect stands out most during the act of speaking. The biggest trap when speaking is the strong desire to talk

SPEAKING MINDFULLY





a lot. The strong desire is a form of greed that throws mindfulness out of the window.

We cannot practise awareness of speech alone; we need someone to talk to. When speaking, our attention turns outward to the other person, so we easily lose internal awareness of our mind and body. On the other hand, being too formal or self-focused while practising mindful speech can make the conversation stiff and unnatural.

A yogi once said at a retreat in Finland that while mindfulness practice was going well, speaking was difficult. When conversing with others, he had to respond quickly and stay aware, doing two things at once. Yes — it will be this way. But this is all about skill, and skill is gained through continued practice. We are slow in response to any subject when we are not familiar with it. But, as we do it over and over again, we gain momentum

and the process becomes easier. While there may be a lot of personal effort in the beginning, it eventually begins to roll on its own momentum, like learning to ride a bike. I liken this to martial arts, where at first we practise simple moves and after a while, without realising when, these movements become automatic. In the same way, the mind may now feel a little slow and deliberate at first when practising mindful speech, but with continued effort, it will gradually become more natural and effortless.

The biggest trap when speaking is the strong desire to talk a lot.

You can try practising in this way: Know what you want to say. Think about what you want to say before you say it. This gives you time to know yourself first. Try this repeatedly. You can also be aware while listening. Recognise that you are listening — that listening is

happening. Know that both you and the other person are engaged in the act of listening and speaking.

You may have to practise this quite actively; it will be difficult at first. Every new thing you learn is difficult in the beginning because you do not have enough practice. When your overall mindfulness becomes more natural and gains momentum through repeated practice, you will come to know the mind and recognise its working process more clearly. It then becomes easier to notice what happens when you are talking. Over time, you will be thinking, listening, hearing and observing all at the same time. In the beginning, you will lose mindfulness often. That is to be expected. Just do not give up.

Before I learnt how to practise in social situations, I would spend as much time as possible alone, doing concentration practice. Although my mental stability was present,

I could not find peace because I was resistant to social situations. I was not skilful, but I kept trying over and over again. Gradually, as I learnt to practise with others around me, my awareness increased and over time, it became more automatic. When I realised that my resistance was due to conditioning, I actively set out to practise in social settings to overcome it.

At one point, I decided to practise right speech, meaning no lying, no harsh speech, no slander, and no idle talk. This really helped me in meditation, because I had to check if I was engaging in any of the four wrong forms of speech. It reduced my talking tremendously and my practice improved significantly as I had to be mindful all the time.

I could maintain my peacefulness even while I was with others. As I became more settled,

I actively increased my practice by seeking out situations that disturbed me, because I knew that was where my weakness lay. I would go to those places and keep practising there. Sometimes I even walked into a bar and meditated, curious to see how it would affect my mind. Everyone around me was drunk and talking loudly, but I remained calm. This is how I developed

Think about what you want to say before you say it.

confidence in my practice. It is good to know that it is possible to be mindful while speaking to bring this aspect of mindfulness into your daily life, and challenge yourself to include it as part of your practice.

It is very easy for defilements to be revealed,

especially when we speak about ourselves, and when the sense of "I" becomes involved. At home we usually speak without mindfulness, and it is this habit, rather than awareness, that tends to guide our words. When we speak, there are three things we can be mindful of: our mind, our speech and our body. When we know our mind clearly, that awareness naturally extends to knowing our speech and body as well.



Sayadaw U Tejaniya

is a Theravadin monk and meditation teacher based at the Shwe Oo Min Dhamma Sukha Forest Center in Yangon, Myanmar. Learn more about Sayadaw U Tejaniya at ashintejaniya.org.

Adapted from "Collecting Gold Dust: Nurturing the Dhamma in Daily Living", pp. 82-89.



/ DID YOU KNOW

With nearly nine decades of history, Pu An and Pu Tong Columbaria form an integral part of Kong Meng San Phor Kark See Monastery (KMSPKS), embodying its values and service to the community.

Pu Tong Columbarium was first established on 8 July 1936, next to an existing crematorium. At the time, KMSPKS was surrounded by wild forests and scattered, untended graves, giving the grounds a remote and untamed character. The establishment of the Columbarium brought order and dignity for the departed while providing families with a respectful space to honour their loved ones.

As Singapore urbanised rapidly in the post-war years, the demand for accessible and reverent resting places increased. This led to Pu Tong Columbarium's expansion in 1947 to meet the needs of a growing population.

The completion of Pu An Columbarium in 1977 further extended the site's capacity. Even as high-rise buildings and modern infrastructure reshaped the landscape, these columbaria continued to serve devotees in the

heartlands, bridging tradition with contemporary needs.

In the Chinese Buddhist tradition, devoting merits to our ancestors is a profound expression of filial piety. Honouring those who came before is a practice of compassion, gratitude and fulfilment of karmic responsibility. These values continue to be upheld at our monastery, enshrined within Pu Tong and Pu An Columbaria.

Walking down the aisles in the Columbarium, one senses a living archive of memory. The photographs in each niche gradually transition from black-and-white portraits to full-colour images. Some plaques bear handwritten messages; others are adorned with stickers. No matter their age, the resting places are meticulously maintained, reflecting the care and devotion of their families.

The quiet, one-sided devotion: flowers replaced, tablet wiped clean, all without expectations of response, speaks to the enduring care and love for those who came before.

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Prayers and blessings are conducted for the departed, while customisable Ji Ling services are also available within the monastery. This spiritual environment ensures that the departed are at peace, cared for by monks and dedicated staff.

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To learn more about on Pu An and Pu Tong Columbaria, please visit kmspks.org or call **6849 5333**.



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追思与虔敬之所

拥有近九十年历史的普安塔与普同塔，是光明山普觉禅寺不可分割的重要组成部分，承载着寺院弘法利生、服务大众的精神与愿行。

普同塔于1936年7月8日建成，位于当时寺内的火化场旁。那时的光明山普觉禅寺仍被荒林环绕，林中散布着无人照料的坟冢，周围幽寂而原始。普同塔的建立，让往生者得以安息于有序与尊严之中，也为家属提供一方庄严肃穆、寄托思念的净土。

战后，新加坡迅速城市化，对安奉先人的清净之所需求与日俱增。1947年，普同塔因此扩建，以回应大众的需要。

1977年，普安塔落成，进一步扩充了塔位容量。纵使城市高楼林立、景观变迁，这两座塔依然静静伫立于尘嚣之中，为信众提供一个传统与现代交融的安息净土。

于汉传佛教传统中，追思祖先、慎终追远是孝道的延续。为先人回向功德，是慈悲与感恩的体现，也是对因果责任的实践。此份心念，在光明山普觉禅寺中代代传承，并落实于普同塔与普安塔的建立之中。

行走于塔内，仿佛置身一座回忆长廊。龛位中的相片，从黑白到彩色，见证了岁月的流转。有的铭牌留有手写的字迹，有的则贴上子孙的祝

福与心意。无论年代久远与否，皆被悉心维护，凝聚着家属不变的思念与敬意。

那份静默的关怀——鲜花更替、牌位拂净，不求回报——正是世间最真挚的情感。

今日的光明山普觉禅寺，已建立起完善的佛教安奉服务体系。除了为往生者诵经祈福，寺内亦设有可量身定制的寄灵服务，使亡者安住清净法界，蒙受僧众与护法工作人员的关怀。

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 吴衍庆

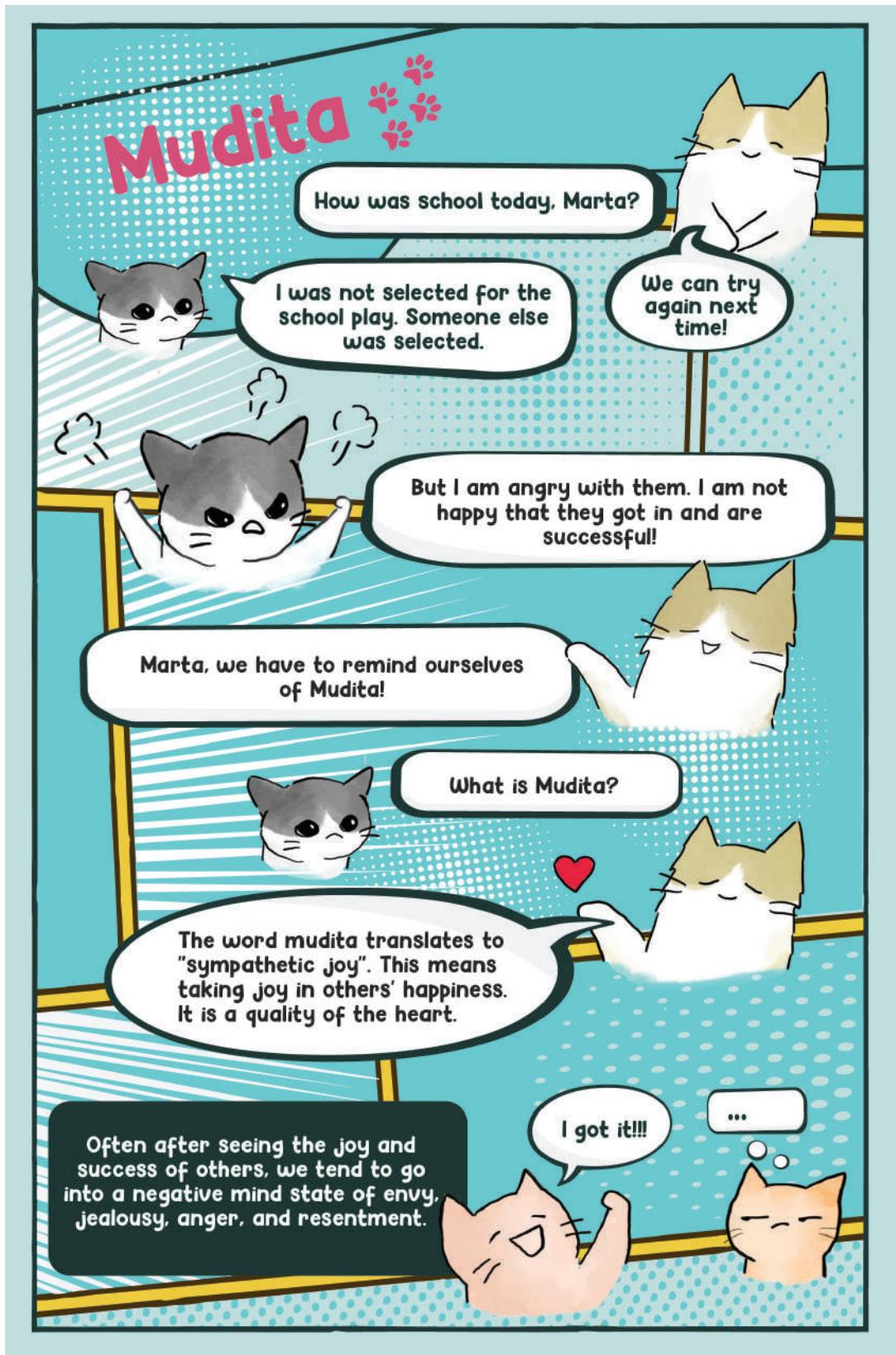






Illustration: Robert Yeo | Translator: Oh Puay Fong

Sentient beings experience countless lifetimes of births and deaths. However, due to attachment, they remain unable to break free from the suffering of the six realms. Thus, attachment or craving is the main cause of rebirth. Amituofo!

Once upon a time, deep in the heart of the Golden Savannah, there lived a mighty lion named Asari. Known for his strength and fearless roar, Asari ruled with pride, believing that power meant always being in control.

One day, while prowling near a quiet stream, Asari noticed a delicate feather floating in the breeze. It landed gently on his nose. At first, he twitched his whiskers, but then: "AH-CHOO!"

His massive sneeze shook the ground and the impact startled even Asari himself. As he stumbled backwards, his mighty paws skidded in the dirt. The feather, however, glided down and landed on the back of a small, humble bird perched on a nearby tree. The bird greeted him with a bow. "Oh, great lion, you rule the savannah, but what is it you seek most in life?"

Asari lifted his head proudly. "To be the greatest, to rule all that I see."

The bird fluttered its wings, amused. "And what if a tiny feather like this could change your view of the world?"

Asari chuckled. "What could a mere feather teach me? I am the king!"



The Lion and The Feather

The bird persisted. "Follow me, mighty lion, and I shall show you something."

Reluctantly, Asari agreed. The bird led him deep into the forest, where the trees stood tall, and the air was cool. They reached a quiet river, and the bird perched nearby as Asari peered into the water.

For the first time, Asari saw his powerful frame and eyes looking tired and heavy with the burden of ruling alone. The bird spoke softly. "Strength does not come from dominance alone. True power lies in wisdom, in seeing the world not just from above, but from all sides."

Asari pondered the words, realising that his pride had

blinded him to the wisdom of others. He bowed his head in gratitude. "Thank you, little one. True greatness is not just in ruling but in embracing humility."

From that day on, Asari ruled the savannah not with force but with wisdom and compassion. The feather, although light and small, had transformed him forever.

The Moral:
True strength lies not in power and dominance but in wisdom, humility and the willingness to learn from others.

Christina B.

Retold.





Sometimes, we may take on more tasks than we can complete. This too requires a mindful response and a willingness to take responsibility. If we have a large amount of things to do, instead of acknowledging that we have taken on more than we can reasonably handle, we may find ourselves blaming somebody else or “the system”. Then, we blow up at someone: “I can’t do all these! Can’t you see I’ve got far too much to do?”

It may be that the person who asked you was not aware of how much we already had on our plate, and certainly had no intention to torture us. They simply had not realised. This is why it is so useful to be attentive so as to notice irritation, anger and ill-will as they arise. This too can be part of our ageing strategy: learning to recognise irritability and ill-will before they come tumbling out and hurt somebody, while trying to keep the heart sweet.

Everybody likes to care for a sweet old man or a sweet old lady. But looking after a sour old person is a very different proposition!

Therefore, as a matter of enlightened self-interest, we should look at how we can cultivate sweetness of the heart.

One way we can do this is to be attentive and notice when the heart is not sweet, when it is sour. This happens to everybody. I doubt there is anyone who does not sometimes get sour and nasty inside. I know many of us have become very skilled at not allowing it to pour out. But I am sure that even those who have already cultivated an attitude of kindness and beautiful speech, there are still moments of irritability and criticism of ourselves or somebody else.

We really need to take an interest in this as it is unpleasant to have a nasty thought, a mean thought, to feel critical and judgemental.



Ajahn Candasiri

is a residential nun at the Amaravati Buddhist Monastery, London.

Excerpt from “The Body”, pp. 58-59.

/ SOMETHING TO PONDER

● In our search for happiness, we often get swept away by the glamour of large gestures and monumental achievements and lose sight of the fact that life's true beauty lies in the simplest and everyday moments. Buddhism teaches us that true contentment comes from being present and appreciative of what we currently have rather than striving after the big and dazzling.

● A warm embrace or a soft grip of a loved one's hand are examples of touches that convey more than words ever could. The peaceful sight of sunlight dancing on the ground as it filters through the leaves, or the scent of flowers in bloom reminds us that enchantment exists in even the smallest parts of nature. The sound of a child's laughter, the warmth of a cosy blanket, a hot cuppa on a rainy evening, or the shared silence between friends, these moments do not shout for attention, they hold the power to lift spirits more than we might ever imagine and they enrich our lives in many ways that linger.

● **Buddhism teaches us that true contentment comes from being present and appreciative of what we currently have.**

● There is a Chinese saying: "A kind word warms for three winter months, while vile talk wounds like a bitter cold in June" (好言一句三冬暖，恶语伤人六月寒). Small acts like smiling at a stranger, offering help without expecting anything in return, and listening without judgement, can uplift us and create connections that bring us bliss. It is these moments of simple kindness and presence that remind us we are interconnected and supported.

● Even in our personal moments of reflection, such as savouring the first sip of morning coffee or the comfort of a familiar routine, we can find a sense of calm and contentment. It is in these little things that life reveals its gentle truths. When we pause to notice, we realise that life is not just made up of these moments; it is these moments.

● So, cherish the little things for they create gratitude and peace in our lives. By appreciating them, we develop a heart that feels connected to the present and a mind that finds beauty in every breath.

 Christina B.



Life's Little Blessings



/ SOMETHING TO PONDER



TRACES OF SANCTITY IN WHAT WE WEAR

Across many cities in Asia, one might notice a quiet detail while on public transport: a golden lotus pendant, glinting just beneath the white collar of someone's shirt. Such details are not merely fashion choices. Through small, wearable objects, many quietly carry their Buddhist faith with them every day.

To wear Buddhist accessories is to carry a reminder of refuge, of mindfulness or of the bodhisattva path. A wrist mala, for instance, may aid in silent mental recitation or help anchor one's thoughts in moments of stress. Hidden beneath the cuff of a blouse or the sleeve of a jacket, the beads subtly blend daily life with spiritual practice.

Mindfulness, after all, is not meant to be loud. A jade Buddha pendant, resting below a gym t-shirt or a school uniform, does not call for attention. But for those who notice, it speaks of something steady and centred. These objects become an extension of one's inner refuge, supporting the wearer in meeting life's ups and downs with clarity and care.

In even subtler ways, such as silver bangles etched with sutra verses or images of the Buddhas clipped quietly into a pocket or wallet. These may go unseen by others, but felt by those who wear them. They offer comfort during challenging meetings, crowded commutes or moments of grief. The

slight weight or touch of these items serves as a gentle prompt: What is happening to us now? Are our thoughts skilful? Are they of benefit to ourselves and others?

Such tokens do not replace practice, nor do they signal superiority or devotion. But in a busy, uncertain world, they serve as steady companions on the path, helping the heart return to what matters most.

Casual forms of faith are everywhere – through silk, gold or thread. They weave themselves into the everyday, softly visible, gently held and deeply felt.



Meditation is often associated with sitting in stillness, cultivating deep concentration, and experiencing a sense of inner peace. Indeed, the stillness and bliss that arise from sitting meditation are often deeply comforting and many people find it easier to meditate while sitting. However, there is a significant reason why walking meditation is also a fundamental practice in many meditation schools, including Zen, Korean and Myanmar traditions.

WHY DO WE NEED WALKING MEDITATION?

Walking meditation enhances mindfulness by shifting focus to the sensation of movement, particularly the contact between our feet and the ground. This heightened awareness exposes the mind to its immediate surroundings, helping practitioners face their present reality rather than becoming lost in thoughts or distractions. In Mahayana practice, alternating one hour of sitting with one hour of walking meditation reinforces mindfulness and balance.

MINDFULNESS: THE CORE OF BUDDHIST MEDITATION

The importance of mindfulness in Buddhist meditation is eloquently discussed in “The Heart of Buddhist Meditation”,

a seminal work by the German Venerable Nyanaponika Thera. He highlights mindfulness as the foundation of Buddhist practice, distinguishing it from deep concentration alone. Meditation may lead to profound states of absorption, but without mindfulness, it lacks the transformative power to overcome defilements. True mindfulness is not thinking about being mindful but directly experiencing the present moment.

Through mindfulness, practitioners cultivate a deeper understanding of reality. On a more immediate level, mindfulness helps manage stress, anxiety and negative emotions while also fostering positive states of joy, compassion and equanimity.

OVERCOMING THE MIND'S NEGATIVITY

Studies show that over 2,000 of the 3,000 English words for emotions describe negative states. This prevalence of negativity in human cognition may stem from an evolutionary survival mechanism. Similarly, Buddhist teachings acknowledge that the mind is naturally inclined toward negativity — not as a flaw, but as something to be understood and transcended. The goal of Buddhist practice is

to elevate and embrace positive mental qualities such as compassion, inclusiveness and forgiveness, often cultivated through meditation.

THE TRANSFORMATIVE POWER OF MEDITATION

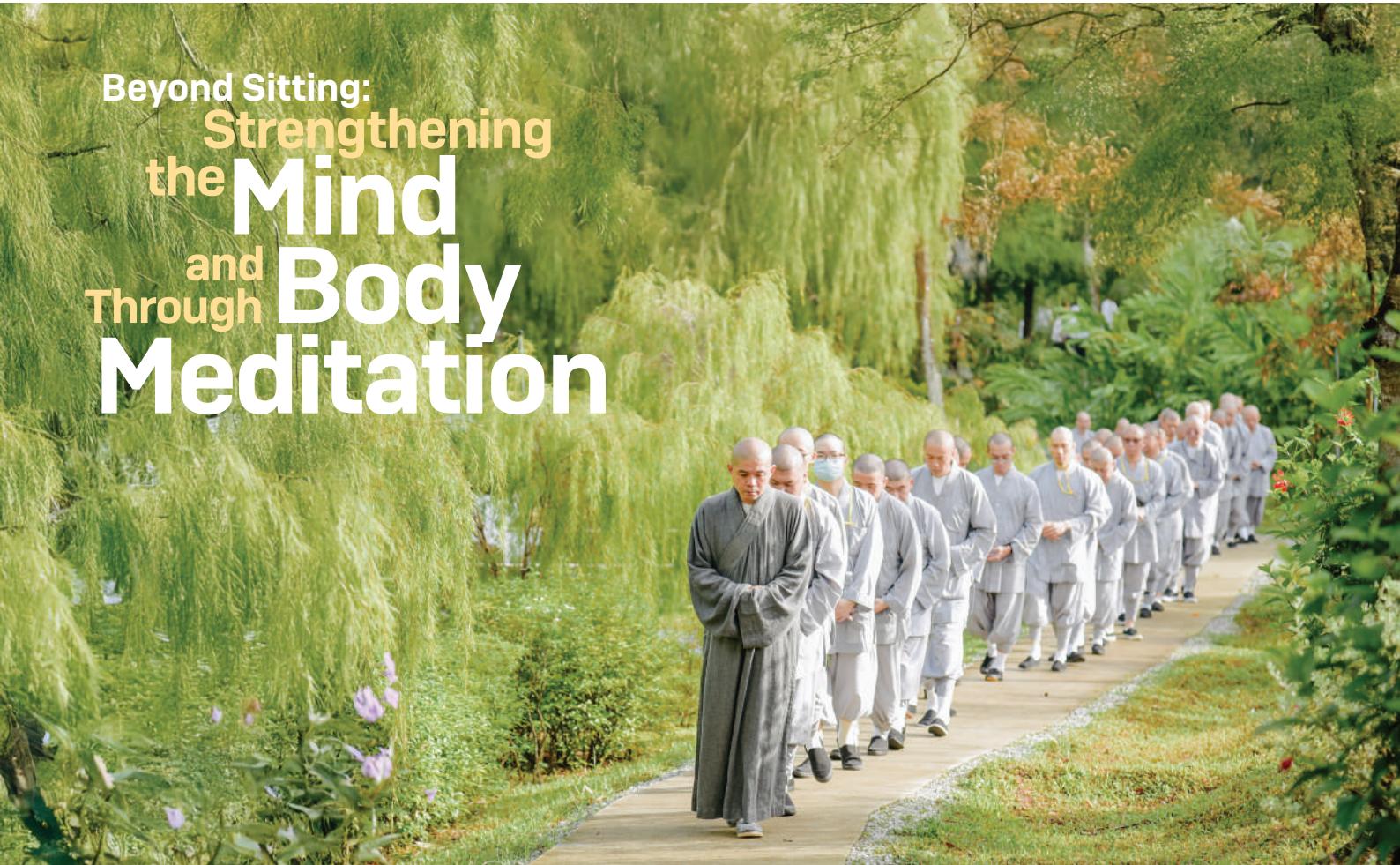
Meditation brings about a unique kind of bliss by shedding off worries, anxiety, and unwholesome thoughts. While both negative and positive thoughts may initially dissipate, meditation ultimately strengthens positive mental states. Over time, it enhances resilience, enabling practitioners to face life's challenges with greater clarity and composure.

People often react to problems in one of two ways: avoidance or confrontation. Neither approach is ideal. Avoidance leads to unresolved issues, while confrontation may be driven by anger or frustration. Meditation cultivates a balanced approach — allowing individuals to observe problems with neutrality, seek solutions without emotional turmoil, and develop inner strength. In this way, meditation shapes character and fosters wisdom.

THE MIND-BODY CONNECTION

Many doubt their ability to

Beyond Sitting: Strengthening the Mind and Body Through Meditation



meditate, but confidence is key. Mastering the mind is fundamental to well-being, and science increasingly confirms the link between mental and physical health. Many ailments originate in the mind, and an unsettled mind can manifest as illness in the body.

A personal experience illustrates this connection. At one time, despite maintaining a healthy diet, my blood pressure remained high. My

doctor was puzzled, as my food intake was light, with minimal salt. Upon reflection, I realised that stress and unresolved emotions were contributing to my condition. It was not my diet that was the issue — it was my mind. This aligns with a core Buddhist teaching: The mind is everything.

Meditation, whether sitting or walking, is essential for mental and physical well-being. Walking meditation trains the mind to remain

present even in motion, extending mindfulness beyond the cushion into daily life. Through consistent practice, one develops inner peace, emotional resilience and a deeper understanding of reality. By caring for the mind, we nurture the body, leading to a more balanced and fulfilling life.

 **Venerable Kwang Sheng**

Abbot, Kong Meng San Phor Kark See Monastery.

Q: One of my staff recently made a minor, fixable mistake, but the management is using it to scapegoat him, blaming him for a deeper flaw in the system. They are turning it into a “learning example” for the whole organisation. They have chosen him to take the fall so others can learn and management does not have to confront their own missteps. Part of me wants to stand up for him, defend his actions, and bring attention to the broader issues causing these slip-ups. But speaking out could jeopardise my position and risk management seeing me as non-compliant. Should I defend him, knowing that it could put my job on the line? Or is it wiser to follow management’s directive, even if it means letting my staff suffer the consequences alone?

A: The Buddha taught that true leadership blends compassion with wisdom. While it is tempting to stay silent to protect your position, allowing injustice to pass can harm team morale and your own integrity. Rather than direct confrontation, consider raising the issue skilfully — not to defend an individual, but to highlight the system’s gaps. Speak with calm clarity, aiming to uplift, not accuse. Use this moment to promote learning without blame. If your intentions are sincere and your tone constructive, your voice may be heard. Silence may feel safer now, but wise speech can plant seeds for lasting trust and a healthier culture — for you, your team and your leadership.



Venerable Chang Chi

is a Dharma Advisor at Kong Meng San Phor Kark See Monastery.





TO LEAD A FLOCK OF SHEEP

Every family has one: the child who simply cannot accept that they should help around the house. And what source of stress this can be for the parent. When I ask my eight-year-old to do the slightest morsel of housework, he is incensed. Indignant. Outraged. I am sure he is an intelligent boy but he cannot see any logic in contributing to family chores. When the time comes for a clean-up, there is always a scene. We have tried reasoning, pocket money, contracts — nothing works.

It is tempting to join the ranks of the martyrs who give in and say, "It's easier to do it myself." But I refuse! The Buddha's First Noble Truth is that there is dukkha — that is, suffering, stress and unsatisfactoriness. Our children cannot grow up thinking themselves exempt from the mundane side of life. We mislead them if we teach them that life is only about comfort and fun for yourself.

Now, where did I put my megaphone and whistle?



Sarah Napthali

Extracted from the book "Buddhism for Parents on the Go".



CHORES for Children





Available only on the first week of each month.

Waffle with Double Scoop of Ice Cream (\$9.30):

Made with vegan butter for a golden, crispy finish, these flaxseed waffles are fluffy on the inside. Topped with two generous scoops of vegan ice cream — chocolate and pink vanilla. The pink colour is derived from blending dragon fruit with vanilla, offering a delightful fruity twist on the classic flavour.

Vegan Carrot Cake (\$4.00):

Moist and subtly spiced, then slathered with a creamy cashew frosting, the dessert is sweetened naturally and baked with love. Vegan cakes are also available only in even-numbered months, so be sure to check the calendar before you crave a slice.

With its peaceful ambiance, wholefood philosophy, and lovingly crafted dishes, this cafe is a must-visit for anyone seeking a soulful, plant-based dining experience.

THE 3-DAY PLANT-BASED GEM

Text and Photos: Joslovesfood

Just a short stroll from Eunos MRT station, Loving Nature Fortunate Coffee Cafe is a tranquil vegan sanctuary that celebrates wholefood, plant-based cooking — thoughtfully prepared, minimally processed, and full of flavour.

Pesto Pizza (\$10.80):

Crafted from fermented dough for better digestion and flavour, then topped with a vibrant housemade pesto sauce and creamy vegan cheese. Every bite is a testament to their ethos for mindful, sustainable eating.

Bruschetta (\$9.80): Freshly baked bread topped with juicy tomatoes, basil and a

drizzle of olive oil. Available exclusively on weekends during even-numbered months, this is a special treat for those in the know.

Rendang with Turmeric Basmati Rice (\$7.30):

A hearty, coconut-infused rendang served alongside fragrant turmeric basmati rice. The rice is the vessel that allowed the rich spices of the rendang sauce to shine without competition.



Overall Rating:

Food: **8/10** | Service: **8/10**

Address:

Blk 844 Sims Avenue, #01-700, Singapore 400844

Operating Hours:

Friday to Sunday, 11.00am to 9.00pm



A TASTE OF TRADITION, ROOTED IN NATURE

Located on Marina Square's third floor, Coco Veggie Nyonya Cuisine serves hearty vegetarian Peranakan dishes sure to win over even the most traditional grandparents.

A proof of their authenticity is the Nyonya classic, **Manis Sayur** (\$15.90). Cekur manis, a vegetable native to Southeast Asia, is stir-fried with tofu. Its earthly flavour pairs beautifully with rice.

Equally faithful is their **Buah Keluak** (\$27.90), a take on ayam buah keluak made with beancurd skin instead of chicken. Its rich nut flesh, paired with dark soy gravy, offers a satisfying, velvety finish.

Perhaps the highlight of their menu is their

Vegetarian Assam Fish (\$25.90). The dish is packed with vegetarian fish slices, lady's finger, pineapple and tomatoes. Each juicy fish slice had a delightful tartness from the pineapple, while the richness of coconut in the gravy shines through.

Another favourite is the **Fried Monkey Head Mushroom with Butter** (\$16.90). Batter-fried mushrooms were drenched in a creamy butter sauce, adding an extra layer of flavour.

Their **Special Nyonya Five Spice Balls** (\$23.90) is also a textural delight. Every piece offers a satisfying medley of tender vegetarian meat, carrots and water chestnuts.

The ambience of the restaurant evokes an old-school charm. The entrance is decorated with vintage-style black lacquer wooden plaques, warmly welcoming all who visit.



Overall Rating:
Food: 8/10 | Service: 8/10

Address:
6 Raffles Boulevard, #03-130A,
Marina Square, Singapore 039594

Operating Hours:
Daily: 11am to 3pm, 5pm to 9pm



A FAMILIAR SPOONFUL

The quiet star of hawker stalls selling Western food and a familiar starter in many restaurants and cafés, the humble cream of mushroom soup has long been the warm anchor of our childhood meals. Whether paired with toasty bread or lifted with a dash of black pepper, its creamy umami-rich flavour always hits the spot.

This recipe rekindles those familiar tastes, a gentle reminder of nostalgia in its simplest form.

Cream Of Mushroom Soup

Ingredients:

- 250g button mushrooms
- 250g Swiss brown mushrooms
- 100g raw cashew nuts
- 1L water
- 2 tsp dried herb mix (rosemary, thyme, oregano)
- 1 tsp rock salt, to taste
- Olive oil, to garnish

Method:

- Mince 50g button mushrooms and 50g brown mushrooms. Set aside.
- Place the remaining 400g mushrooms in a pan with

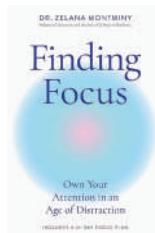
water. Bring to a boil, then reduce to a simmer for 10 minutes.

- Add the cashew nuts and mixed dried herbs. Blend for 1 minute, gradually increasing to high speed.
- Return the mixture to the pan. Stir in the minced mushrooms and rock salt, then cook for another 2 minutes.
- Ladle into serving bowls, drizzle with olive oil and serve hot.

Recipe is courtesy of Wong Kee Yew, a vegetarian nutrition teacher who conducts classes at Awareness Hub.



Scan to find out more about Kee Yew



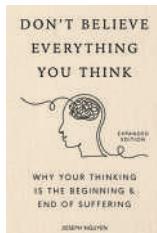
Finding Focus Own Your Attention in an Age of Distraction

By Dr. Zelana Montminy
S\$32.00

In the current age of information overload, sustained focus can often feel out of reach. Blending science with practical wisdom, this book offers strategies to quiet distraction, retrain the mind, and reclaim clarity of purpose. This is a guide for anyone ready to move beyond overwhelm and live with greater presence, fulfilment and connection.

Don't Believe Everything You Think Why Your Thinking is the Beginning & End of Suffering

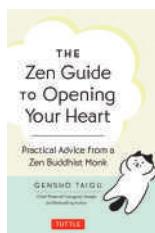
By Joseph Nguyen
S\$31.50



Suffering begins in the mind, and so does freedom. In this New York Times bestseller, Joseph Nguyen shows readers how to recognise and release unhelpful thought patterns that fuel anxiety, self-doubt and self-sabotage. Through simple yet profound insights, he shows how to nurture a clearer, calmer state of being without relying on motivation or willpower.

Book titles that are beneficial to your well-being and worth reading!

Available at all Awareness Place outlets.



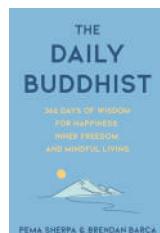
The Zen Guide to Opening Your Heart Practical Advice from a Zen Buddhist Monk

By Gensho Taigu
S\$23.90

In this book, Gensho Taigu reminds us that happiness arises not from changing our external circumstances but from transforming the way we see and relate to them. Through simple teachings, delightful cat illustrations, this book is a warm invitation to approach life with a lighter heart and a steadier, more joyful spirit.

The Daily Buddhist 366 Days of Wisdom for Happiness, Inner Freedom, and Mindful Living

By Pema Sherpa and Brendan Barca
S\$37.90



Each day offers a chance to begin anew. This book brings together daily reflections from the Buddha's teachings and other great masters', inviting us to nurture mindfulness, compassion and inner freedom in daily life. A year-long companion to guide the heart towards understanding and peace.

Personal Practice in High Fidelity

Lightweight and portable, this Sutra Chanting Device brings the sound of the Dharma wherever your day leads you. Designed as a steady companion for your chanting and cultivation, it comes with a wrist strap for easy carrying and a Type-C charging port for convenience.

Each compact unit contains over 25 sutra and Buddha-name recitations, offering support for different stages and aspects of practice. The clear, high-fidelity audio guides pronunciation, tone and rhythm – especially helpful for longer or more intricate sutras that require calm focus and steady breath.

Whether used during travel, work breaks or moments of quiet reflection, this Sutra Chanting Device keeps your practice close at heart. A gentle reminder that the voice of the Dharma is always within reach.



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